

# THE JAPAN CHRISTIAN QUARTERLY

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## Editorial Notes

### ANTIDOTES FOR CYNICISM

Cynicism is not usually considered to be a state of mind into which Christian workers are prone to fall. It is none the less a danger from which they must constantly pray to be delivered. The word "cynic," originally applied to a sect of philosophers who taught that virtue is the only good and that its essence is self-control and independence, has in these decadent times come to symbolize a disbelief in the sincerity and rectitude of others and a sneering attitude toward life.

The general atmosphere today provides a congenial climate in which cynicism may grow and flourish. The critical attitude toward life, the tendency to think of religion in terms of problems to be solved, the human love of talk and of separating talk from action, committee meetings and desk work substituting in a minister's or missionary's life for vitalizing human contacts on a spiritual level, the feeling of powerlessness which comes from an inability to do anything to affect a given situation—these may be named as certain contributory factors to the growth of the cynical spirit among the followers of Him whose attitude toward life was at the opposite pole from cynicism. From all of them may we be delivered.

In these days of ideological conflicts and propaganda warfare it is not possible to believe all that one hears. It is a wise man who accepts everything with a grain of salt, but in doing so care must be taken that the human spirit does not become steeped in the brine of

cynicism. Love, the Apostle tells us, hopeth all things and believeth all things, a statement which unfortunately, it is not possible to apply literally to the affairs of the disjointed world in which we are living. A judicious admixture of love, however, with the critical temper will serve as an antidote for cynicism and enable us to attain to that sympathy with men who differ from us, which is necessary for the realization of a balanced, Christian attitude toward world affairs today. Humor also comes as a blessed relief in many a tense situation, especially when it enables one to laugh away annoying non-essentials, but humor untempered by sympathy soon takes on an edge of cynicism. However, lest tragedy overwhelm us, both sympathy and humor must play their part in lightening the human spirit today.

The Christian is not a sentimentalist who sees nothing but good in everything, nor a romanticist who blesses his friends and damns his foes with equal vehemence, nor a cynic who doubts the sincerity of all, but one who seeks to follow the way of intelligent understanding, constructive criticism and realistic optimism.

#### WHAT MAKES A SCHOOL CHRISTIAN?

What makes a school Christian? In Japan it is commonly thought that a Christian school is one that in some way is conducted "according to Christian principles." The phrase has almost become a shibboleth among us, and yet when it is closely analyzed, what does it mean? Does it refer to the teaching of the principles of the Christian religion? Does it refer to certain educational principles which are deducible from Christianity? Does it refer to the fact that Christian principles are presupposed as the fundamental viewpoint of the institution? The term is ambiguous, but the substitutes that have been suggested, such as, creating Christian character or developing Christian personality, all leave something to be desired.

It cannot be said that our Christian schools are based on Christian principles as to teaching method, organization of their curricula, or immediate aim. These factors they share with all the other schools of the Japanese Empire, and if they are to continue to exist

they must in these respects conform more closely to, rather than diverge from the type around them. Their primary aim is and must always be to produce obedient, loyal, and useful subjects of the Japanese Empire, and in carrying out this aim certain conceptions of education which have been developed abroad under the influences of Liberalism and Democracy must be discarded, and even certain definitions of Christian education which are now current in the west must be carefully examined.

Two statements concerning Christian Education, which may help us reach at least a tentative reply to our unanswered question, come to mind, one coined in 1928, one appearing last year. The first is the now classic statement made by the Jerusalem meeting of the International Missionary Council. "As we understand it," reads the statement, "religious education cannot be confined to any one subject in the curriculum, method of presentation, period of life, or type of environment. All that fosters the development of personality and fits it for the service of mankind, mathematics and science, literature, art and handicraft, has its appropriate place; and the Christian school exists to teach them as part of its religious task. Nor is instruction alone sufficient: the sharing in worship, the expression of faith in acts of service, the fellowship of play and of the common life must enter into our teaching."

The other statement was made by Canon Barry in his recent book, "What Has Christianity to Say?" "There is no such thing," says the Canon, "as a Christian arithmetic. But there is a total Christian world-view—an interpretation of life as a whole based upon the Christian understanding of God and man as revealed in Christ. There is a God-centered view of the world and a God-centered theory of human nature. And the real task of religious education is to help people to weave all the threads of life and knowledge into that pattern—to discover the purpose at the heart of life, to learn through all its infinite varieties the manifestation of the Eternal Will, and to make of their own lives a consecration to it."

# The Resurrection of Hope: A Message for Easter 1938

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BISHOP JOHN C. MANN

The hospital for lepers founded by the late Miss Hannah Riddell in Kumamoto bears the name of "Kwaishun." Literally that suggests the idea of the yearly return of spring, but, by a happy inspiration, it has become "The Resurrection of Hope" in its English rendering. The hope of those who enter the hospital must be pathetically small, humanly speaking; all the more, then, should the boldness of its name serve as a challenge to us engaged in the Christian enterprise as we greet Eastertide in Japan

There has been no proper place for defeatism in the Christian fellowship since, on that first glad Easter Day, the fact of the Resurrection of their Lord burst as a glorious truth upon the physical and spiritual sight of the disciples. Before that Sunday morning all seemed lost indeed. The graciousness of His teaching and the power of His works might well have been salvaged from the wreck of their hopes; but the Cross bore them down under a crushing sense of disappointment. They had hoped that He would prove to be the saviour of His nation, but their expectations were buried in a past that was only three days old yet might as well have been ages ago.

There was something almost perverse in their doubt, as though they had refused to admit any hope that might have lightened their despair. What skilled author would spin a tale and allow his leading characters to overlook the clues that were there to be picked up by any reader? Yet the evangelists, with stark honesty, agree in representing the closest companions of the Master as quick to accept the Cross as the final tragic act and forgetful of what was to follow. One expressed himself as ready to go with Him, but only that he might die with Him. Another followed afar off, but only

that he might watch the end. A special vision was required to bring back to their memory the promise of the Resurrection which had been held steadily before them as the inevitable sequel to the Cross. "O foolish men, and slow of heart to believe!"

And then, with the assurance that He was alive, hope came back to them—no longer an experience that varied with the circumstances of the moment but a conviction that gripped them so firmly that neither scorn nor argument, neither persecution nor death itself, could shake them loose from that hold for, by the Resurrection of Jesus Christ from the dead, they had come to know that their faith and hope were rooted in God Himself.

It was suggested above that there has been no proper place for defeatism in the Christian fellowship since the first Easter; but, too often, the successors of those early disciples have gone back beyond their experiences of that day and have made room for doubt. If we agree with the judgment that they were foolish and slow to believe the promises how shall we judge ourselves who have, in addition, the evidence of their fulfilment? It has been said that those who pioneered in fruit-growing in a certain district in Japan went through all the disheartening failures that they might have avoided from the experience of those abroad who had passed through similar failure to ultimate success. They won through in the end but success might have come to them at a much earlier stage. We have the witness before us that convinced the arch-doubter Thomas; we have, added to that, the testimony of the servants of Christ down through the centuries and, above all, the inward assurance of His Holy Spirit. Is folly a strong enough word with which to describe our doubts? Of course, it is gloriously true that there is always the possibility of a resurrection of hope; but how much better never to have lost it! "If winter comes can spring be far behind?" but why not live in a perpetual spring of hope since Christ has risen from the dead?

In recent years Japan has been none too easy a field for Christian effort. While a few have seen really great things and none have been without some encouragements, for many it has been a

case of holding on fast to their gains. Amongst these we have reckoned the raising up of a fine band of leaders, but their followers make but a small company. We have claimed the gradual permeation of society with Christian ideals but know, in our heart of hearts, that this is only a poor substitute for an energizing faith in Christ that shows itself in a warm activity of love. And now this "Emergency" has arisen and made things still more difficult. The timid have put off their seeking until a more convenient day; the faithful find it hard to say all that is in their hearts; and a thousand things distract us from the one that matters most.

But the Church of Christ has weathered much worse storms than this. She has ploughed her way through seas of persecution and kept her course through mists of misunderstanding. She has refused to lighten the ship by jettisoning such treasures as the liberty with which Christ has made her people free or their oneness in His fellowship. The more difficult the times have been, the stronger has glowed her faith. When she might have been paralyzed into inaction she has been strengthened to put forth creative effort; so that many of the greatest movements in the Church can be traced to times of crisis. Her faith was consolidated during the early period of fierce persecution. There are few stories of greater enterprise than the account of how, four centuries ago, she placed the Holy Scriptures in the hands of the people. Again, some of her more fruitful enterprises were begun four generations ago at a time when revolution threatened to destroy European civilization. And always it has been the power of the Risen Christ that has driven her on, full of optimism and courage.

These are mere truisms and of no value for ourselves and for those whom we seek to serve unless they are transmuted by His Spirit into a live force in our experience. If this magazine should be in our hands by Easter Day we might well agree to try a simple spiritual exercise set to heaven's wireless. We might make it our aim to wake that day to the music of the three words: "HE IS RISEN!" We might remind ourselves that this should make all the difference in our outlook upon the present situation and in our atti-

tude towards it. Because He lives we shall live also and, in the final analysis, it is that kind of life that counts for most. Because He has overcome the world, and dared to declare it when the Cross was still in front of Him, we can be of a good courage. Because He died and was raised from the dead there is no longer any to condemn. To be one with the Risen Lord and to be conscious of the fact is the one sure cure for the pessimism that would lay a chilling hand upon us and make us ineffective in a day of crisis.

This spring offers us a resurrection of our hope if we felt that it had gone. We might do worse than borrow the happy name used by a band of entertainers and label ourselves "the co-optimists"—but only in the power of the Risen Christ.

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### WISE TO THE GOOD!

They pitied him—no warrior!  
Killed him, sans tears, battenning  
Upon his dying . . . . .  
Oh glorious death, with ever glorious matining!—  
    He fell  
With all his ideals flying!

—*Sneed Ogburn.*

# From Buddhist Priest to Christian Evangelist

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RYOUN KAMEGAI

## I

I was born the oldest son of the head of the Shoganji temple of the Otani sect of Shinshu Buddhism in Shinjo, near Toyama. In order to find an answer to the deep distress I felt about the problems of life, I studied at the Tokyo Imperial University in the department of philosophy. At that time I tried hard to attain a positive faith through the study of Buddhism. I gloried in the teachings of Buddha and dedicated myself to the cause of Buddhism. I longed earnestly to spread the truth about Buddhism, which at the present time is on the decline, to the world.

In those days my friends were mostly people who had been brought up in temples; the older more experienced people from whom I received instruction were almost all distinguished Buddhists; my parents, of course, and most of my relatives and friends were earnest Buddhists. I was completely immersed in the blessings and truth of Buddhism and the dominant wish of my life was simply Buddhism. Thus through Buddhism alone I expected to attain real peace and find the solution for every problem.

As I was born within its fold, I loved the Jodo Shinshu sect of Buddhism especially and was convinced that no other of the various ways of salvation that one finds in Buddhism could equal the Jodo Shinshu teaching. Its faith that one is saved by a power that is absolutely outside of one's self was developed by Shinran. As a religion of grace, I considered it to be beyond comparison—the one religion among all others. I determined that I would not only put my own confidence in it but that I would do all I could to get others to put their confidence in it too.

In its spirit of devotion and loyalty the Jodo sect falls in no way behind others. And yet it was not merely this spirit that held me. Because I believed that it was true and because it was salvation, I believed it and loved it and was proud of it. Then suddenly the time came when I was made abbot of the Shoganji temple. I threw myself into the work in behalf of my parishioners, zealously urging them to lead the life of faith, and anxious myself also to walk in the way of peace and joy.

However, to the great amazement of both myself and others, it was not long before I changed over to Christianity and offered up my life in the service of Christ.

## II

I had been completely immersed in the atmosphere of Buddhism, but latterly I had had opportunities of contact with Christianity also. I was first of all moved by the lofty and pure character of Bishop Myriel in "Les Miserables." Then when I read "Pilgrim's Progress," I was impressed by the inner development of Christian's faith, so profound and incisive. Moreover I was stirred by the fervent faith and the purity and power revealed in the lives of great Christian characters both in the past and in the present. Also when I acquainted myself with the noble expressions of experience and faith in hymnody and art, I appreciated the excellency of Christianity and came to feel that as a religion it was in no way inferior to Buddhism.

I was particularly intrigued when I realized that Christianity is not a religion of law but of grace, and that one is justified not by the observance of the law but solely by the acceptance in faith of the grace revealed in the atonement of Christ's cross. Here was Christianity also making that faith in a power utterly outside one's self, which Jodo Shinshu emphasized and boasted of, the very essence of religion—nay, life itself!

Thus I felt that Christianity was close to Jodo Shinshu and I ceased to look on it as something alien but began thinking of it as if it were my own religion. I began to feel an intimacy with it that is

difficult to describe. Moreover I was attracted by the fact that the core of Christianity was Christ Himself who, by identifying Himself with the poverty and suffering and trouble of mankind, lived a life amazingly rich in human flavor. Yet He was certain that He was one with God and He was conscious in His heart of His authority to control Heaven and earth. I was on the one hand struck by His authority, and, on the other, His very human friendliness impressed me.

### III

In Jodo Shinshu the Saviour is Amida, in Christianity it is Christ. ly, in Christianity, to believe in Christ's salvation is fundamental, and from that belief right ethical conduct naturally follows. However, these two religions are not thus parallel in all points. Jodo Shinshu, like Buddhism in general, treats the problem of evil in men's hearts as an inherent necessity, and therefore puts the matter aside without making any serious effort to enable people to live the really pure life. It cannot be said however that there is absolutely no aspiring after it. Shinran's saying that you must not be fond of poison just because there is also a slight medicinal value in it about describes the situation. But Christianity insists that, according as you believe in Christ's salvation, a strict and positive morality is naturally attained.

In Jodo Shinshu the Saviour is Amida, in Christianity it is Christ. The one is the idealized Buddha, and in spite of an intellectual argument for his reality, he is not in fact an historical personage. Christ however is a Saviour who so identified Himself with us that He shed blood and suffered in the flesh. That God is our Creator. He is the Father who is indissolubly connected with our lives.

Nor can I stop with the mere knowledge of this. I must believe it as reality. If I do not practise it, I sin against my conscience, I show disregard for truth. Nevertheless the truth in Buddhism is a tremendous thing. There is no lie to be found in Shakya or in Shinran.

Having been brought up in a temple, and, as its abbot, having

preached the grace of Amida to our parishioners, I of course held the teaching of Shinran in high regard and took no little delight in it. Had I known nothing of Christianity from the beginning, I should have been satisfied with the faith of Amida, but knowing it as I did, I came more and more to feel perplexed.

Yet this was not because I thought that if I became a Christian, I would have to discard Buddhism. But if I were really going to be a thorough-going Buddhist, I would be compromising; I would have division in my heart, my life would cease to be unified. I suddenly found myself therefore incapable of dealing with my own heart by any wisdom of my own. I was in a blind alley.

#### IV

However, in endeavoring to believe in Christ, I found that the virtues of Amida were without exception provided for; and that when one believes in Christ there is not a single thing in the old faith that is lost. Therefore, I should like to state here those excellencies that Christianity and Jodo Shinshu have in common.

1. Both for those who believe in Christ and for those who believe in Amida, salvation is by faith alone and not by works, not through any power of one's own, but absolutely through a power outside one's self.
2. The salvation of the sinner, no matter how great a sinner he may be, is the single objective of both religions.
3. They are one in their teaching that in the life to come perfect salvation may be obtained.
4. They are alike in that Christ on the one hand and Amida on the other are each of them Light and Life and the absolute Source of Mercy and Love.
5. Both teach that conduct is the natural product of faith.
6. Again, in each, salvation is given to him who calls out in faith on the Divine Name.
7. Both teach that all men are sinners and in need of salvation.

However if one were attempt to enumerate all the points in common, there would be many more, but those I have suggested are the chief ones. But what, now, about the points of difference?

1. Christ was Spirit but took the form of man and actually lived amongst us on this earth. He was not like Amida who was altogether above and apart

from humanity. His deep and true sympathy with mankind is an actual fact. Again, Amida was manifested only in a metaphorical way, whereas Christ's deep friendliness and His power are due to the fact that He was not an abstraction but a person who really lived in the midst of human society.

2. The aspects of salvation offered by Amida are revealed only under the form of poetical thoughts. Christ's work of salvation, however, was the historic fact that He, though He was God, hung upon the cross and Himself became as a sinner. The power inherent in this fact, which Christianity makes basic, is so utterly different from the mere expression of beautiful, poetical thoughts that you cannot talk about them together in the same day.

3. The salvation of Amida looks only to the next world. Christ lived Himself as a man, exhibiting a human life that was exemplary, and training us also in the theory of living. In Amida no guidance and no theory are given about practical, realistic living in this world.

4. Amida is not interested in the relief of physical need, but Christ puts His whole heart into the ministry of people's needs.

5. Amida thinks only of rescuing the individual, whereas Christ makes the salvation of society (the founding of the church) his objective.

6. Amida makes extinction and rebirth into the next world the *summum bonum*. Christ came that Heaven might be realized on earth.

7. Amida puts a veil over God the Creator of Heaven and earth. Christ reveals God clearly to us.

8. Amida makes relief from suffering and the attainment of pleasure the chief objective. Christ's fundamental principle is that we must forsake sin and return to that which is holy. Whether we are holy or not is a much more primary consideration in life than the problem of pain and pleasure.

Thinking in this way I came to the conclusion that I was obliged by all means to turn and follow Christ exclusively. This did not mean that Buddhism was thrown away, for the real object that it aims at is positively attained in Christ; and in addition many other things are also made available. And the heart becomes unified. Not only is the longing of the religious nature for unity satisfied, but also one comes to believe that which truly ought to be believed, and the whole personality finds an eternal and true satisfaction.

## V

I did not understand this all at once. In the midst of my distress I found that no wisdom of my own was of any use. But one path, about which there could be no mistake, opened up for me to ad-

vance along. And that was that I must not give in to the influence of past circumstances and connections, but must be true to my inner self and to the facts of reality. I knew that this was the one path to real living and that it was, in fact, life itself.

When my heart was directed in this way, certain things became very clear. I realized that Christ was my only Saviour, my Strength, my Life, my Wisdom. Up until then these facts had been obscured by my own effort to reflect about my environment and about myself. However when I came completely to the end of myself, a different world, a limitless world that transcended the form of this world, was opened up before me.

Christ! He is my religion, He is my ethics. He is my philosophy, my art. I came to see that I had been created in Christ at the very beginning when the Heaven and the earth were created.

As I look back on Buddhism now, I see that that in which Buddhism glories, shines even more resplendently in Christ. The compassion of Amida shines out from the cross of Christ; Shakya's wisdom is freshly reflected in the work of Christ. This is true not only of Buddhism, but also of Socrates and Confucius and the old Japanese saints—the splendor even of the sun and of nature, of the birds and the beasts finds, as it were, its perfect manifestation in Christ.

Moreover, once I had been saved by this Christ, I never regretted in the least that I had formerly been a Buddhist. I had been a Buddhist and was in the midst of Buddhism, but I knew that I was in the grace of Christ. When my dominant purpose was to follow Him, I found the solution to all problems, spiritual, physical, past, present and future. Now, here I am in my own town where I was formerly abbot of the temple. I have a church and am preaching the Gospel of Christ.

## VI

Preaching the Gospel in my native town! This is my mission. Shinjo, located just to the eastward of Toyama along one of the national highways, has a population of 700 families, about half of which are engaged in business . . . The attachment I feel towards

this place is deeper than I can express. I love its river and its fields and its houses, every one, and feel a thrill of joy as I think of them. Childhood friends are there. Most of the people who live in the town are always going in and out of the temple. Since I was the oldest son and was destined therefore in due time to succeed to the temple, I was especially loved by the people and also loved them. Hence, from childhood up, it was always my desire to be friends with the townspeople and to share in that deep joy that religion brings.

However, when I was finally converted and came to know the true Saviour, it was simply impossible for me to express either with pen or with lips the blessing that I had received. This faith in Christ was given me in the spring of 1917; strangely enough, not at a time when I was off in some distant place either for study or work, but just at the time when I was counting on being able thenceforth to lead an ideal life of faith that would suit the wishes of my Buddhist parishioners and the people of the town. I was baptized in what is now the Toyama East Methodist Church, located just about as close as was possible to my own town. I was the first fruits of the evangelistic work of that church.

After my conversion I wished to study the Lord's Word as it is contained in the Bible, so I went to Omi-Hachiman and studied there for a year. Then, under God's guidance I studied for a year at the Tokyo Theological Hall (Shingakusha) under the care of the Rev. Masahisa Uemura. I was continually wondering where I should go next, and when I prayed God that He would show me the work that He would have me do, it came to me with unmistakable clearness that there was just one way for me to follow Christ and that was for me to go back to the temple at Shinjo, my native town, and there witness to the Saviour whom I love.

With Uemura Sensei's advice, I went back to the temple and began missionary work there, but since it was not easy to do Christian work in a Buddhist temple, I was able through the kindness of Christians throughout the country, who contributed ¥2,500, to buy a house in the center of the town. I moved in and began preaching the Gospel on December 4, 1919. But just at that time there were

many Presbyterian churches on the west coast of Japan that were without pastors. The Rev. Merle C. Winn, a missionary at Kanazawa, asked me to take charge of the Toyama Church. I was in great perplexity as to whether it was right to do so or not, since I had only just entered upon my work in Shinjo, but I finally came to the conclusion that it was the Lord's will, and thereupon accepted Mr. Winn's invitation.

Thus I moved into Toyama, coming out to Shinjo for evangelistic work only once each week. Shinjo! Shinjo! I couldn't get it out of my head. And yet Toyama also is, in a sense, my native place, and Shinjo may soon become part of the city. I thought that I could serve the Lord in either place, so I accepted the pastorate of the Toyama Church. But I was an unprofitable servant. I had disobeyed the sacred call that I had received to preach in Shinjo. "He that pursues two hares catches neither." This Japanese proverb was quite true in my case. I was unfair both to Shinjo and Toyama. My conscience hurt me and my faith continued to be impaired.

I frequently said that I wanted still to give myself completely to Shinjo, but until July, 1928, I was not permitted to do so. I then felt guided to go back to Shinjo and put in all my strength there, and being convinced that it was the Lord's leading I did so. From childhood I had grown up in this town of Shinjo in the atmosphere of the Buddhist faith; then it was in this town that I had been saved by Christ; and when I had become a Christian it was here that a house had been provided for me in which to bear witness to the salvation which I had received. What a providence it was that had thus enabled me at last to give my all for this town! I myself had done nothing except to be obedient to the Lord in accordance with His word . . . . .

Up until that time, although I had held a Bible School weekly there had been no believers. Three persons had received baptism, but that had been at the Toyama Church. I look upon the people of the town as all being the Lord's sheep. I look upon them all as members of the Shinjo Church and ask only that I may be permitted to serve them. What I want is to see this town become God's

Kingdom—every single person repenting and believing on the Lord and fulfilling completely the three great virtues of faith in God, love for one another, and hard work. I long that this may become a town like that depicted in Millet's "Angelus" and that when the Lord comes, every inhabitant may greet Him and all, without exception, may be saved and in the Kingdom. I long, moreover, to see a succession of evangelists going out from this town into the whole world.

I returned, prepared to give my life for Shinjo. Even if they should turn me out of the town or kill me, I was resolved to love them. I was afraid that I might disturb the mind of my mother, brother, and sister, who are still living at the temple. I was afraid that I would have difficulty in making both ends meet. But I learned to pray in a very real way, "Give us this day our daily bread." As our Lord told us to behold the fowls of the air and the lilies of the field, I follow His word, and have real peace in my heart. My wife joined me in my decision and said that she would do her part by taking in sewing. So I had no anxiety there. I recalled that Paul was a tent-maker . . . . .

Since God has taken over the problem of our clothing and food, we have only to seek His Kingdom and His righteousness. We have no other business than to pray and to weep and to toil day and night for the salvation of Shinjo. Even if we should fall to the ground and die there like a grain of wheat we shall be satisfied. I ask for the prayers of you all. And may God's Name be praised and the Lord's blood be truly adored!

—*Translation by Warren S. Reeve.*

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(Following out his decision, Mr. Kamegai has been working now in Shinjo during the past eight years and though there is no fruit yet to be seen from his labors in the form of church membership, opposition to the church has completely disappeared, and all the townspeople are friendly and appreciative. Mr. Kamegai still witnesses to the fact that God has never let him be in want.—*Translator.*)

# A Jesuit Missionary at Work

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JOSEPH KELLER, S. J.

I stand before a Japanese house. No door-knocker, bell-handle nor electric button is to be seen. With a loud "Good day" I announce my presence. The light paper-covered sliding-door opened of itself. A little girl, obviously one of the children of the house, sat squatting on the floor. "May I ask what you want?" said the child. "I should like to speak to the master of the house," I replied. "Will you do us the honor to step in, please." Before the house lies a huge meteoric stone, only the upper surface of which is hewn level. Stepping on to the stone, I slip off my shoes, and then enter into the hall of the house. As a greeting, I squat down and touch the floor with my forehead. As I rise, a second door slides aside, and I pass through this doorway into the reception room. From the opposite end of the room the Master of the house approaches me.

We both squat down and touching the mat with our foreheads seven or eight times, interject with each bow some courteous remark. The Master then pushes a big silken cushion towards me, and slips it under my knees. He bids me be comfortable. I politely decline, since this is not in keeping with my dignity. He himself takes also a cushion, and we squat opposite each other. While I draw up my portfolio and unpack some books, the Principal—he was the head of the largest teachers' seminary of the province—sets a low table between us. On it I lay out a Bible, a scripture concordance, a catechism and an explanation of the catechism.

And so I begin my discourse. I first show that the voice of conscience is none other than the law of God in the heart of every man. This law is the same throughout the world. We call the Law-Giver God. His power extends over the whole of creation. No country's

frontiers exclude Him. He is the Spirit, which quickens all. No one has seen Him, except Christ, who is the God-Man. Christ is become man in order to make God visible to men. Yet it is only in the holiness of Christ's life and the wonders that He works, that His Godhood is visible. It is not the Essence of God that is made visible to man. That cannot be on this earth. Christ must be made known to men. As the seed bespeaks at once the blade and the ear of wheat, so did the first man, so did Abraham, Isaac and Jacob, the entire Chosen People, all the types and prophets point forward to Christ.

The disobedience of our first parents separated man from God. The obedience of our second ancestor reunited to God all men of good will. The consciousness of our guilt is the clue to the understanding of the mystery of the cross. The cross is the central point of the world's history. It stands for the end of man's guilt and the beginning of his salvation—"Blotting out the hand-writing of the decree which was against us, which was contrary to us, the same He took out of the way, fastening it to the Cross." (Col. 2:14.) Adam and Eve and their children throughout the ages look to Christ as their Saviour. And Christ having come and died, dies no more. He lives on in the Church He founded. In its mission, the Church extends to the ends of the earth, and who follows the Church, follows Christ, and in Christ, God Himself.

Union with God and union with one another, this is the aim of Christ, and of His Holy Catholic Church. Under the guidance, and with the help of her sacraments, every one of her members must co-operate in the accomplishment of the reunion with God. This is the basis of Catholic unity, and its central point is Christ's representative in Rome. It is for this union that I am laboring in this province. The vastness of the harvest to be reaped does not daunt me, nor am I disheartened by the small success which has so far attended my labors. For I am not alone. More than two hundred and fifty missionaries are my co-workers in Japan. There is no single spot in this country for which a missionary does not hold himself responsible. Despair is out of the question. For two thousand years we Catholics

have revered the Cross: Today the Cross is planted throughout the world, a token of victory.

I pause for a moment in my discourse. Softly the sliding-doors are opened. Just for a few seconds, did I see the "lady of the house." Squatting and with lowered eyes, she had brought in tea, but had immediately withdrawn. The Principal handed me a tiny little cup, and poured out for me and himself some hot tea. We partook of the sweet cakes, and sat squatting opposite each other for a while in silence.

"The main problem in Japan," began the Principal, "is religion. Thirty or forty years ago we educationists opposed every religion. The excuse we had to offer for this forms, at the same time, an accusation against the Christian world. We sent delegations, one after another, to Europe and America. Their task was to examine the religions of the West. In every other sphere, we had observed and studied the European and American methods, and copied what was best. Why should that not be possible in the religious sphere also? But, no it soon became clear, that to choose a religion in this way was quite hopeless.

"Our delegations found a different religion in every western land. All these countries called themselves Christian. But Christian, without any religious unity! Such a thing is utterly inconceivable. We stood amazed before the might and dignity of the Pope. But who was to explain to us the fact of his imprisonment by his own princely co-religionists? France was labeled Catholic, yet the government prepared legislation hostile to the Church. In England every Catholic was looked upon as a traitor to his country. And Germany—what a muddle in things religious! Up and down the country they spoke of Ultramontanes, of incipient lunacy whenever there was question of conversion to the Catholic Church. The inferiority of the Catholics was an established fact.

"All these impressions and slogans were further strengthened through the attack on the Catholic Church by the government and by so great a statesman as Bismarck. And they called it a *Kultur-kampf*! Yet it did not escape us that the government had led the

attack for special reasons. Among these, religious reasons played a minor part. The word 'liberal' became widely known, and often appeared in print. Finally everything which attacked the Catholic Church was styled 'liberal.' The use of the word in this way seemed to us a great abuse. On closer scrutiny we discovered with alarm that through this so-called liberalism, the seeds of opposition to authority and law were being sown. You know how far our observations were verified before and especially after the Great War. These tendencies in Germany, which seemed to us so illogical, so trivial and so vague, aroused in us no little astonishment, especially so since we had admired this nation more than any other, on account of the diligence, intellectual ability and scientific skill of the people.

"In America we found, as a result of the enormous wealth and technical ability of the people, a most refined luxury. But there was no spirit, no soul there. An astonishing and outwardly flourishing mixture of nationalities, without there being a nation. Yes, even without any hope of becoming a nation, because the soul is wanting. Hundreds of Christian sects were to be found. They appeared and disappeared like so many business undertakings.

"And what was the result of our search? You already suspect it, and you will understand why! Since the 'Christian' countries of Europe and America have not come to any definite conclusion about religion, they cannot help us Japanese to find a religion."

Thoughtfully and with increasing interest, I listened to the Principal's explanation. In a way I hardly knew what to say, because these observations were true to fact, and of such importance, that I might only have come to grief if I had tried to explain them away.

In the meantime the Principal was turning over the pages of one of the books and while I was thinking to myself how difficult the Christians make it for non-Christians, the *fusuma* or sliding-doors opened once more. Just as before, the "lady of the house" brought in some fresh tea and some more cakes, and disappeared.

The Principal took on again the duty of serving. I told him that the *Kyokoheika* —that is the Japanese name for the Pope, and it

means "Emperor of the Universal Doctrine"—had already consecrated Japanese priests as bishops. No one people is to be preferred before another in the Catholic Church. All have the same rights. The Church respects the special characteristics and usages of the different nations. It is a task which lies very near her heart to foster and to develop the good customs of each land.

The Principal listened to these remarks with satisfaction. Then, continuing his interrupted discourse, he enlarged upon Shinto and Buddhism.

"You may perhaps ask if the choice of a religion was so urgent a question that it had to be solved immediately. Was it not possible for us to keep to the traditional beliefs of the country, at least till a more satisfying solution of the problem was found?

"This was unfortunately impossible, for the school obliged us to come to a quick decision. Before America more or less forced us to open up our country, we did not really know what a school was like. For our children got all their training at home. They thus grew gradually into the old religious traditions of our people. No doubt Shinto and Buddhism do essentially differ; but our people have hardly become conscious of this difference. This is partly due to the fact that the *o-miya* and the *o-tera* stand quite peacefully side by side.

There was no reason why religious questions should be discussed in the family for religion was firmly rooted in the daily life of the people. But with the opening of schools however the question arose, "Is religion to be taught systematically to our children?" It was therefore necessary to come to a definite decision, and we decided that it was not.

Our schools are practically without religious teaching. It was not easy for us to come to this decision, nor was it after merely superficial consideration that we did so. We wanted, above all, to avoid error. And how were we to find any other solution to the problem since Europe and America had left us in the lurch? We never had the least suspicion, and it had escaped the notice of our representatives completely, that in spite of the religious topsytur-

vydom in these two continents, their people were unconsciously living by the power of Christianity. But when we cut out our religion, we eliminated the power which it, too, had exercised on our people, so long as they were able to embrace it with childlike faith, knowing no better."

Up to now I had listened with the most intense attention. I was charmed by the wonderful common sense that lay behind the words of the Principal. What I had heard took me so much by surprise, that I had to make sure whether I had understood or not. Further I had been warned by several people that if I paid a visit to this man, who was believed to be a zealous Buddhist, versed in religion and literature, I might be confronted with difficulties which I eventually could not solve. So I ventured the remark:

"Sir, don't you really attribute any importance to the old religions?"

"None whatever," he replied, "for these are religious beliefs which can exist only so long as a country is in the nursery, but not when its peace and seclusion have been disturbed and it has become the melting pot of the views of the entire world.

"Listen, moreover, to what happened as a result of our religionless schools. These schools became channels for spreading European and American knowledge. European ideas made the religious beliefs of our people appear daily more and more ridiculous. Suddenly it dawned on us how intimately religion was bound up with the every-day life of the masses. But then it was too late. Religion gone, our youth threw over the long-standing customs of our elders, and with that discipline went. We were to see a frivolous and revolutionary spirit spread among our young people, such as had never before been known on our shores. But in the face of all that, we, the educators of this youth, could only strike our breasts and confess that we were responsible for it. We should have stood by the banks and watched, lest they should break. But now that they have burst, who is going to save our people? What will the future bring?"

Because my legs were beginning to go to sleep from my kneel-

ing position, I moved my body up and down upon my heels. This did not escape the Principal. He invited me to come into the garden. Thankfully, I accepted, and rising slowly, I succeeded in reaching the door with dignity! There I slipped on my shoes, which had been cleaned in the meantime. The Principal slid his feet into his *geta*, in such a way that the leather strap passed between the big toe and the next. The garden is scarcely more than 10 by 25 yards in size. Stones, embedded in moss and small ferns form the path way. Everything is small. Only the meteorites amidst the beautiful little shrubs seem big. There are no flowerbeds in a Japanese garden, for it just consists of a piece of laid-out landscape, and in that flowerbeds are out of place. The master of the house looks after the garden himself; that is his privilege. To group together trees and shrubs which correspond to one another, requires taste and much patient work. Most beautiful is the garden when the azaleas are in bloom, or when autumn tints the shrubs and trees. Ever discovering something new, I stopped at last before an old tree trunk, which had fallen down. It had been propped up at one end by a few stones and some posts. "The trunk is old and rotten," said the Principal, "but it has still one green branch, and at cherry blossom time, the old tree blooms again, strangely beautiful to see."

Reentering the house, we found the lady of the house squatting in a corner of the room. Two bowls are before her, and she was quickly moving between her hands a twirling-stick above a sort of drinking glass. Over the *hibachi* steamed the boiling water. This was the preparation of the third tea, the offering of which is the greatest honor a guest can receive in a Japanese house. We waited in silence, squatting on our cushions. The lady took one of the bowls, and rising but soon again squatting, placed it with many bows before me. I returned every bow. Then in the same way she placed the second bowl before her husband. The lady herself, a little apart from us, squatted on the mat without a cushion. Deeply bowing to each other, the Principal and I, each took our bowl in both hands, and slowly raised it to the forehead. With great cere-

mony we then put it to our lips, and emptied it in three draughts. We solemnly laid the dishes down on the *tatami*, bowing profoundly to each other and to the lady of the house. I said to her: "I thank you most respectfully for this honor, which you have so kindly bestowed upon me." To which she answered: "Pray, pardon me that I have offered you something so poor and unworthy."

We then resumed our discussion, and the Principal enlarged upon Japan's position with regard to Christ. "The reading of the Holy Scriptures and the extraordinary and wonderful changes wrought in the world by the teaching of Christ, have convinced me that our people also must follow Christ. You Christians should help us to attain this great goal. But the opposite is the case. The Christians are split up into many sects, and since they take this for granted, they seem to think nothing of the dire need of millions of non-Christians. As you already know, five different sects work here in the city. At Tokyo there are over 120 of them, and their number increases daily. Further, we are horrified to see that even our own people are drawn into the antipathies and conflicts of these sects.

While the Principal was speaking I realized a great future for the people of the rising sun. I reminded him then of the heroic conduct of his fellow countrymen during the persecution of 300 years ago. I spoke of the discovery of the great many Christians on the 17th of March, 1865, in the little church in Oura (Nagasaki), and said: "Sir, we do consider your country as a very difficult field of work, but we have never doubted about your people. Thousands of your own folk went to death for Christ, whom, but a short time before, they had come to know. During 250 years, the Christians of your land remained true, even though they were cut off from all contact with Christianity. We expect in the future great things from Japan."

"So far I only know the Catholic Church through the Sacred Heart Nuns (Seishin Gakuin)," he continued. "Their educational system in Obayashi, near Kobe, and in Tokyo is everywhere praised. As a matter of fact, the best families already send their children to these nuns. An esteem and reverence for our old custom and tradi-

tions do the sisters instill into the children. This is a strong recommendation for them. As you know, the educational authorities have often praised their work. Since I have the honor, for the first time, of speaking to a missionary of the Catholic Church, I want to ask you to send us many of these sisters from Europe and America. These nuns will gradually renew the whole mentality of our people. That is my firm conviction."

Deeply moved, I closed this conversation with the following words, "Sir, to bring to your people the happy tidings of the Gospel is to me at once a great honor and a great joy. In the first place, you long earnestly for the truth. This the Catholic Church possesses. Her teaching is one and the same for all nations. It embraces all people. Just as the different members of the human body are united by the soul, so will the different members of human society only reach unity and agreement through the Church. Your people's belief in the old gods vanishes. With the childlike faith moral strength fails too. Therefore, in the second place, you are rightly concerned to adopt a religion that will give back to your people ideals and a proper appreciation of true values. This is exactly the task of the Catholic Church. You, sir, have appreciated that, as I saw with delight when you were speaking about the Catholic nuns. And now, because you already prepared the way for the Catholic Church, you can face the future full of hope. Religious training in the school is indispensable. In your country every village has a school, and in the knowledge of reading and writing your people stand high. These are important things for the reception of the teaching of the Church. Pour into these already prepared vessels the wine of truth, which the Church offers you. Allow our missionaries to speak in your schools; then will your people receive in a relatively short time, that which it so much needs, and after which it is pining."

I wrapped up the cake, as the custom of the country demands, and rose. The Principal followed me to the entrance of the house. Here all the members of the household were gathered to bid me farewell. They squatted in a semi-circle, and while I was putting

on my shoes, they bowed deeply, touching the floor with their foreheads. Saying "Good-bye" which all repeated, I turned to go. As we bowed again to each other the Principal added these words, "Please take great care of your honorable body." With the cake in my hand, I went my way, deep in thought. Great indeed and undeserved is the gift of our religion. To us the grace of God our Saviour has already appeared. To us God is become visible in Jesus Christ. What now remains for us Christians to do in order to bring happiness to these people, by bringing them to a knowledge of the boundless treasures of Jesus Christ? What remains to be done?

The hour demands our unity and harmony in Jesus Christ, the Son of the Living God. United with God and gathered around His divine Person in a close unity, we Christians are the light which the world needs, and for which it is longing in Asia and Australia, in Africa and on the lonely islands, in Russia and Mexico and Spain, in Europe and America, yes, in every corner of the earth. What if the disharmony amongst Christians should be the cause of misery and despair to our neighbors? What if Christians themselves should fall into despair, because they are quarrelling among themselves? Our motto must therefore be: Christians unite for the sake of the heathen, yea, and for our own sakes too! We want this unity to abide with, through, and in Christ, because He is the Way, the Truth and the Life. Why do we hesitate? Let us rally out of love of Christ and for the sake of the lost!

# Missions Tomorrow in Japan

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## *AN INTERVIEW WITH KAKUICHI OSHIMO*

Half way between Osaka and Kobe amidst a flat plain of rice fields stands a large Japanese-style building in which a number of rural gospel institutes and Christian retreats are held each year. To the northwest corner is a grove of trees and a shrine, a sanctuary for the hundreds of farmers who live nearby and often a refuge and place of meditation for delegates who attend the conferences. On the occasion in question one of the trees that had recently been felled became a miniature university with a Japanese pastor substituting for Mark Hopkins on one end and a junior missionary as the learner on the other.

Part of the preceding session had dealt with the relationship of missionaries and the Japanese church. During the recess which followed I found myself in company with the speaker of the afternoon, Rev. Kakuichi Oshimo, minister of the Minami Congregational Church, Osaka, strolling in silence towards the wood. For my part, I was seeking to reconcile what our companion had just said about the need for more missionaries (providing the right man was in the right place), with my own limited and somewhat discouraging experience. When finally seats had been found on a nearby log, I took the initiative by saying, "Mr. Oshimo, despite the assurance you have just given me I'm deeply concerned about the future of foreigners as Christian workers in Japan. For years I've dreamt of a life of missionary service, and have made the usual sacrifices in order to prepare myself. When the question of appointment was under consideration, one of the members of the Laymen's Commission said in private conference after the facts has been laid before him, "Young man, if you have a chance to go to Japan as a

missionary, jump at it." I did, and what did I find! Why, the very day my boat docked in Japan, an Associated Press report from New York carried the headline, 'No More Evangelists Needed in Japan!' Thus far my experience has pretty well justified this news release. I'm told I can teach English and Western customs, but so far as 'evangelistic' work is concerned, I seem to be so much excess baggage."

This volley seemed a bit more than my friend had expected, but after a moment of reflection he looked me sympathetically in the eye and said in a calm, assuring voice, "There was never a time in history when missionaries were more needed than today. Every nation is in the midst of crisis. I for one feel that the basis of our confusion is not so much social, political or economic as religious. We moderns lack religious faith. We have no spiritual goals commensurate with our sense of power to which we can dedicate ourselves. To add to these difficulties, we Christians are united neither in our programs nor approaches to the situation. This breakdown of religion is largely responsible for the plight of the world. Under such conditions every land needs Christian workers, but particularly those nations where the church is yet in its infancy."

"That's admittedly true," I answered, "and one of the sources of my despair. There are evangelistic needs everywhere, but it appears that they can best be met in any given country by the Christians of that land. While there are opportunities for service in both your land and mine not all the channels that are clear in America are open here. We foreigners lack competency and permission to work along the most challenging lines."

"You are viewing the situation too much from a selfish viewpoint of personal creativity, and at the same time are making a false distinction between home base workers and missionaries. We cannot divide the building of God's Kingdom into sections. This is a world crisis, not a national or individual emergency. Christian groups of every race confront the necessity of 'swallowing' or of 'being swallowed.' We must Christianize our respective lands, or contemporary forces will secularize the church, the success of our

religious movement depending upon the progress of all its component parts. It is of no avail that America should become Christian unless the Orient follows suit. The world is an interdependent whole, no nation's Christian faith being safe unless all other nations are likewise Christian. We are too prone to see our task in local and fragmentary forms. The church can fulfill its destiny only when we view our religion in its complete setting."

"You think then that Christians from one nation can make a positive contribution to their co-workers' movement in other lands?" I asked.

Oshimo San had broken off a twig from the tree which constituted our seat and was drawing a circle in the sand to represent the globe. In the center we noticed the Japanese character *a* (love). He looked up from his symbolic writing to answer us, ". . . not only can but must. Your stated function in the Orient is to help strengthen the national church. Yet you are here also because Christians inevitably desire to create a fellowship which transcends man's prejudices and limitations of time and geography. Even though you are temporarily prevented from engaging in active evangelistic work, your presence is more effective than all the sermons we national workers could preach on the wider implications of our religion."

"Taking the long view, then, it may be that the unconscious results of missionary activity will be more constructive than what we deliberately seek to accomplish. Another victory of the spirit over mere techniques . . . ?" I offered by way of summary.

"While I wouldn't have said it in exactly those words, your statement is nevertheless true," was the rejoinder. "If you can get Japanese Christians to think in terms of a larger unity on the one hand, and demonstrate to your American supporters the increasing demand for units beyond the limits of their own borders then you will have discovered the missionary field of tomorrow."

"Let us examine the situation from another angle, now that you have made that point clear," I suggested. "During the past two years there has been a strong movement both within and outside the

national church which insists that Christianity must become Nipponized. Would it not be advisable for us missionaries temporarily or permanently to step aside that you might adapt the faith to your own needs?"

"Your presence will not hinder this process. While the cry for a more indigenous church has grown louder within recent months, the silent process of adaptation is as old as Christianity in Japan. For instance, during the past decade more than in any previous period our books on Christianity have been produced by Japanese writers rather than by translators. What was formerly a strange religion now has a place in our lives. Of course we are seeking to adapt it to our culture and thought, and in the process of assimilation we are getting down to fundamentals. Formerly complete motor boats were bought from the West. Recently we began to construct the shells in Japan and now import only the motors. From the power point of view the motor is still the essential element, but the new arrangement is more satisfactory in that it makes possible a wider use of motor boats. In the same way, the missionary movement has introduced many unessentials. Our generation is faced with the necessity of determining what is basic. You missionaries because of your long Christian experience, training, and objectivity can help in making this selection. Out of your background you can render valuable advice and prevent useless experiments and mistakes. You can keep us aware of the larger implications of Christianity during a period when we are preoccupied with the task of adaptation . . . . ."

"Yes, but how can we get national leaders to listen to us?" I interrupted. "Even if we young missionaries were impelled to make a contribution we lack opportunities to do so. You are polite to us upon our arrival in this land, sometimes painfully so. Yet when we inquire as to ways we can integrate ourselves into the Japanese program we are told that we can teach English, drive a Ford, or operate a motion-picture machine. Non-missionaries are often better qualified to do the former, and a Japanese mechanic can do the latter at a fraction of what it costs to support us. In our own lands

we could look forward to becoming authorities in theology or to holding positions of responsibility in the church. In Japan these avenues are all but closed to us."

While the conversation tended to get back to the point he had already answered, Oshimo San insisted upon carrying it through to new ramifications. "Don't you think you missionaries are unnecessarily humble, especially at church conclaves? You are here to help in any way you can. Your training and wide viewpoint make you peculiarly competent to give suggestions concerning matters of church policy and development. You will find that what is good in America is also generally suitable here. You don't have to be in our midst for twenty years to become an authority competent to express opinions. If you know yourself and your purpose you can understand us and some of our religious needs, for underneath the skin, all men are alike. While there may be some differences in psychology and intelligence, essentially we are all the same. Although we may not at the time you speak seem to be paying attention to you, our subsequent actions will demonstrate that you have been heard and understood.

"Then you would say that we should start right off learning the language so as to have a voice in church councils?"

"It is all to the good if you can speak in Japanese, of course. But if you have a contribution to make, an interpreter can get your idea across for you. Dr. Ralph A. Felton knows but little Japanese, yet in the past year he has done much for rural evangelism in Japan." Then changing to a related topic, he added, "It isn't necessary for you to learn Japanese in order to preach, either. The days of missionary preaching are about over. Some of your predecessors have thought themselves pretty good. While no one would question the value of their work, the Japanese aren't so certain they were good preachers. Whatever may have been the case in the past, however, if you younger recruits are anticipating preaching careers in the Orient you in Japan must either change your point of view or your mission field."

"That doesn't sound very hopeful, especially to those of us who

had been ministers in America prior to becoming missionaries," I observed. "What would you have us do, then, become ambassadors of western culture?"

"On the contrary," was the reply. "You are no longer needed to enlighten the Japanese as to such matters. Many of us have already gone abroad. We've seen the west for ourselves, and it hasn't always looked to us as we had heard it described. Our disillusionment is reflected in the fact that there is no longer a nation-wide demand to learn western cooking, knitting, sewing, manners, etc. While missionaries of former generations may have found our desire to learn these things an effective evangelistic approach, you will not find them so; nor does teaching them constitute your task today."

"Now we are getting down to essentials," I interrupted with a great deal of interest. "What do you think our task is?"

"You are needed in Japan to proclaim and demonstrate Christianity as the only religion that can usher in the Kingdom of God. It is essential for our people because in its opposition to 'this world' it insists upon a new order of justice, love and mercy. It is your task to pour concrete meaning into these terms."

"But what avenues are open? You have just said that preaching was virtually closed to us. Would you suggest that we specialize in education?" I countered.

"By using educational methods, yes. But not through Christian schools, necessarily. Their day is over. The best students go to government institutions and those who fail to make the grade offer very little quality for the Christians to work with. Even we Japanese pastors often prefer to send our children to government colleges and universities because of their higher educational standards. Christianity cannot provide the leadership for tomorrow if she must work with screenings. Why, the very existence of church institutions hinders the realization of universal education; for so long as church boards subsidize schools, the government is to that extent excused from providing the necessary opportunities for its citizens. As the state proceeds with its educational plans, private schools will be more and more crowded out of existence, for students prefer to

graduate from an Imperial University than from a Christian one. I personally am convinced that a Christian who has graduated from a government institution can contribute more to the Kingdom of God than if he had finished a private school, for he has greater prestige and more opportunities for service. Uchimura Kanzo's great influence is in part attributable to the fact that he did intensive work among the students of the Tokyo Imperial University."

"Then perhaps we had all better turn to social work. Several mission boards have begun to emphasize that as an avenue of missionary approach."

"Social work is properly the responsibility of the state. It will in time all be taken out of the hands of private institutions. The measure proposed during the current session of the Diet indicates that this day is not far distant. Even granted that missionaries can do this kind of work effectively, large sums of money are required, and to secure adequate funds it is often necessary to make compromises which negate the very gospel the church is seeking to demonstrate."

"Mr. Oshimo, first you tell us in superlative terms that we are needed in Japan as never before. And then one by one you show that the functions missionaries have performed in the past are obsolescent. If you would not advise us to follow these approaches longer, what is there we can do?" I retorted.

"Well, let's see. I've been saying all along that you should serve as advisors. Specially, the Japanese church needs surveys. William P. Woodard is a specialist in this field. He was therefore invited to work in the Osaka office of our church as an expert adviser. Again, when the Japanese learned that Leeds Gulick had had special training and a wide experience in boys' work, he was also invited to national headquarters to assist in the church's national boys' program. These are two instances in which missionaries have become catalysts in speeding the Kingdom process in Japan."

"But for these two men who were 'discovered' how many 'roses have bloomed to blush unseen . . . . ?'" I suggested.

"It's up to you to let the church know what you can do," was the

answer. "In most cases you may have to create in the minds of the Japanese an awareness of the need for your services. We don't always know what kind of specialist is required."

"Then perhaps you could use money more easily than men. With proper funds you could choose the experts you need," I suggested.

"That doesn't necessarily follow. We might not be able to find the specialist, and in nine cases out of ten we aren't aware of our particular needs until some one comes along and points them out. Only the specialist who is also on the ground floor as a missionary is likely to detect the opening."

As we expected to hear the call to dinner at any moment our conversation became more terse, "Don't you feel there is a gulf between missionaries and national workers which might interfere with such close cooperation as you have mentioned?" I asked.

"There may have been causes of misunderstanding and a feeling of distance in previous generations when pastors were taught directly by the missionaries. But we do not think of the missionaries as superiors nor do we feel that you so regard yourselves. We actually do associate on a basis of equality, exchanging ideas and suggestions quite freely."

"I've been advised to concentrate upon the training of select persons for future leadership rather than seek mass evangelistic results. How you react to this suggestion?" I inquired.

"It's very good. The practical difficulty is that you are probably no better able to attract or select leadership material than we are. All of us would like to do the same thing, only we aren't always certain when we have a future Kagawa before us."

"Aren't the differences in living standards a hindrance to understanding and cooperation? I've frequently been impressed by the fact that if we missionaries are to effectively share the gospel we must make adaptations in our living habits. For after all, food, shelter and income are 'spiritual' values; so our authority is liable to be challenged by those who consider as luxuries what we feel to be the necessities of life."

"Again, that's an admirable ideal, but almost impossible to practise. You missionaries should compare standards of living not with your Japanese associates, but with other foreigners residing in Japan. We cannot demand that you come down to our levels, for while your sacrifices could stimulate us to greater self denial, unless you can lower yourselves below us your sacrifices won't be very effective."

The bell for dinner rang while this question was being answered, and we began our return towards the building. We reached the door just as he was concluding his point, whereupon I ventured one more question, "There are in America hundreds of other young people who are idealistically contemplating missionary service as a life work. What word would you have me send them?"

"Let them come if they must, but advise them to stay at home unless they are willing to accept Japanese leadership. The day of the missionary giants may be past," he continued as we entered the dining room. "If so, it's because we no longer need outstanding individualists, but persons willing to lose their identity in cooperating with the national church."

*(Prepared by Winburn T. Thomas)*

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The above interesting article by Dr. Oshimo does not in its entirety express the opinions of the Editorial Staff or of the publishers. It is printed because its general viewpoint is one that should receive thorough consideration by the missionary body of Japan. Comments, favorable or otherwise, will be welcomed by the Editor.

# The World Dominion Movement

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GORDON K. CHAPMAN

"The Evangelization of the World in this Generation!" was the watchword which gave peculiar urgency to the missionary call in the days when some of us "old timers" were members of a Student Volunteer Band. And it is in connection with this ideal that we think of the leadership of such missionary statesmen as Mott, Speer, Wilder, Zwemer and the others. But now we have come upon days when this watchword has fallen into disrepute and we rarely hear it even mentioned or made the basis of an appeal for missionary reinforcements. And this is not to be wondered at when we realize that many have ceased to think of missions in terms of evangelization, while most of the societies which still hold it as at least a theoretical ideal are actually finding it difficult barely to hold their own. In view of the above circumstances, it is most significant to find a present day movement which is aggressively promoting world evangelization according to a well thought out world plan. I refer to the World Dominion Movement which has already exerted a most beneficial influence upon missionary work at home and abroad.<sup>(1)</sup>

The movement claims as its founder the late Sidney J. W. Clark, although his conception of missionary principles and methods is similar to that presented in the writings of Rev. Roland Allen and was worked out in close collaboration with Dr. Thomas Cochran. They were all agreed that the basic principles of missionary work

(1) Lest the writer be regarded as an official propagandist of this Movement, it should be stated that the World Dominion Office had nothing whatsoever to do with the writing of this article, and will doubtless be quite surprised when it is brought to their attention. The writer's personal knowledge of the Movement has come from a rather regular perusal of the World Dominion Quarterly, the writings of Roland Allen and other leaders, and some personal contact with several who are vitally interested in the Movement.

were clearly set forth in the New Testament and held that world evangelization could only be achieved as these principles were faithfully practiced. The command of the Lord Jesus Christ which inaugurated the missionary movement involves the double necessity of widespread evangelism and the founding of indigenous churches which shall act as agents for the continuation of the work of evangelization and the development of the various forms of Christian work in the countries as they are evangelized.

The words "evangelism" and "indigenous church" are very freely used by most missionaries and the superficial thinker is in danger of taking it for granted that these are fundamental assumptions of all missionary work. But in order fully to understand the ideals of the World Dominion Movement, it is necessary to examine these terms more carefully.<sup>(1)</sup> In the Biblical sense of the word, evangelism is "the proclamation by word of mouth of the Gospel of Christ."<sup>(2)</sup> And while the proclamation of the Gospel of Jesus Christ may take place in connection with educational or social work, for instance, it is neither of these activities as such. The vocation of the evangelist and the place of his proclamation are matters of small importance. What really matters is whether the Gospel of Jesus Christ and Him crucified is having persuasive verbal announcement or not. This is because God has ordained that men should be saved by the foolishness of preaching (R. V.m "the thing preached.")<sup>(3)</sup> The evangelist preaches the Gospel of Christ, trusting the Holy Spirit to use the Word in His own way and for the fulfillment of His great purpose. Thus "the missionary is a herald of the Gospel. This Gospel is living, and is the power of God unto salvation. The missionary can only point the soul to Christ, the Holy Spirit applies the Word and quickens. The soul does not belong to the missionary; he has no authority over it; he is not expected to take charge of it until it can be 'handed over' to God. From the beginning that soul

(1) The Meaning of Evangelism, Kenneth G. Grubb, "World Dominion," July, 1937. What is Evangelism? "World Dominion," April, 1934, pp. 111 ff.

(2) The Word "Evangelism," J. W. Bowman, "World Dominion," July, 1934.

(3) 1 Cor. 1:21.

is linked to God as is the missionary himself. The latter can help and teach as an elder brother, but he can never take the place of the Holy Spirit in the life and experience of the convert. To attempt to do so would be disastrous."<sup>(1)</sup>

While the World Dominion Movement recognizes that there are many kinds of mission work, it insists that there is only one kind of evangelistic work wherever and by whomsoever it is carried on: the simple proclamation of the Gospel message. And the chief reason why the Gospel has not made the impression on the heathen world that its divine origin and inherent power would lead us to expect, may be found in the failure of 'the sending churches' to keep the Gospel message wholly dominant and completely central.<sup>(2)</sup> "The dominant though by no means universal strategy at the present time is an institutional strategy. It is a strategy of technique and method contrasted with a strategy of content and intention. It represents faith in manipulation and adjustment rather than faith in the possibility of individual and social transformation and re-creation 'Maneuver' is placed before 'Message.' The strategy of the message remains to be tried. But to affirm a message is infinitely more difficult than to plan a maneuver . . . . The message if true is God-given. God is the source. The initiative is with God."

The very greatness of the task of the evangelization of the world involves the development of a self-propagating indigenous church in every land. The word Indigenous, like the word Evangelism, has been often misunderstood and frequently mis-used and mis-applied. But all seem to be agreed these days that an indigenous church is a most desirable attainment. A rapid perusal of articles on the Japanese church by foreign missionaries might lead one to conclude that an indigenous church is simply one which has become self-supporting and self-governing. Consultation of a dictionary reveals that an indigenous thing is something "produced, growing or living naturally in a country; not exotic or imported."

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(1) The World Dominion Movement, Alexander McLeish. IRM, April, 1934.

(2) *ibid* p. 217. (2) F.T.M., Student World. April 1931 (quoted by A. McLeish).

The application of such a definition to the church immediately makes it clear that it is possible to have a church which is both self-supporting and self-governing without it necessarily being indigenous. As a denomination it may be wholly foreign in character and unsuited to national life. But if the missionary proclaims the message of the Gospel in faith and reliance upon the Holy Spirit to work in His own way, He will produce a church which is naturally adapted to the situation which happens to prevail in a given land. The growth of such a church will be spontaneous and not forced, and it will be native to the land in which it develops.<sup>(1)</sup>

The World Dominion Movement has constantly emphasized the importance of New Testament methods of evangelism, especially those principles which are clearly set forth in the missionary activity of Paul. "The fact is stressed that only by wide-spread preaching of the Gospel, with the planting of indigenous churches (self-governing, self-supporting and self-propagating from the start—upon which responsibility can be placed for reaching their countrymen) will the Gospel penetrate everywhere. Indigenous churches will bear indigenous fruits and thus make it unnecessary for large sums of foreign money to be spent upon institutional work, which is a tremendous drain upon missionary resources.<sup>(2)</sup> It has been demonstrated again and again that it is only through the faithful application of these New Testament principles that a truly indigenous church can be produced.<sup>(3)</sup> When the writer was in China he received from the secretary of one of the China missions an Abstract of Essential Principles for the Planting of a Living, Self-supporting church, which proved to be a summary of the principles which have been set forth again and again in World Dominion and at great length in the writings of Roland Allen.<sup>(4)</sup> I shall

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(1) See: A. Stuart McNairn, *The Native Church—Exotic or Indigenous*, "World Dominion," July, 1934.

(2) *A World-wide Outlook*, "World Dominion," Jan. 1933.

(3) *Korea . . . and Its Response to Christianity*, T. Stanley Soltau, World Dominion Press, 1932.

(4) Roland Allen, *Missionary Methods; St. Paul's or Ours?* (last edition 1927). *The Spontaneous Expansion of the Church and the Causes which Hinder It*, World Dominion Press, 1927.

quote at length from this summary, at the same time stating that the writer knows of a number of cases where application of the principles has proved successful.

1. The Holy Spirit must be given His rightful place. Preachers and evangelists must not try to do the work of the Holy Spirit. He convicts men of sin, gives victory over sin, deals with erring Christians, reveals God's will, teaches and reveals the meaning of Scripture, produces fruit in and through the believer, chooses those whom He will, gives them gifts for the service of the Gospel, and leads forth those who yield to Him.

2. The evangelist, or missionary, should be an evangelist—not a pastor. His work is to preach the Gospel of the Kingdom of God, to carry the good news of salvation, and to train other evangelists. When Paul found a fruitful town, he remained there for weeks or months, and in a few cases for two or three years. But he never acted as pastor.

3. A simple organization for new believers should be formed early. They need the strength and inspiration that come with fellowship together. Paul never left a group of new converts without first organizing them into a church, with an organization simple enough to be understood and practiced by the most ignorant.

4. The duty of the evangelist is to give the new believers careful and thorough instruction in doctrine, Christian living, church organization, and the financial and missionary responsibilities of a church. Before leaving a group of new believers, Paul always followed this practice.

5. The members of a new church must be forced into dependence upon the Holy Spirit: They will naturally turn to the evangelist for everything. Therefore he must not remain as their pastor. When Paul had accomplished his part, he left the group. The Holy Spirit did the rest. (As Dr. Cochrane has well said: "The missionary should remember that he is only a temporary factor. He goes to evangelize, to plant a church and then to pass on. This does not mean superficial work, his task is an exceedingly difficult one and requires solid work . . . . but, as far as the missionary is concerned, it is of a temporary character. His temptation will be to engage in all sorts of activities, but it must be borne in mind that the permanent factor is the Indigenous Church, self-governing, self-propagating and self-supporting. Christian activities should not center round the missionary, but should be the outcome of the life of the indigenous church") (1)

6. With the organization of a church should go full powers to propagate itself. Under Paul's method, the church was not dependent upon some other ecclesiastical authority . . . . Nor was it dependent upon the evangelist who first taught the members.

(1) Thinking to Scale in the Missionary Enterprise, by Thomas Cochrane, "World Dominion," April, 1936;

7. No impossible financial burden should be placed upon the church. It follows that the new church will not be dependent upon others for financial assistance. The early church had to care for its own poor and assist in the evangelization of other regions by sending financial help to evangelists, but it was not forced to support a pastor, although there were several pastors or elders in a church and they were self-supporting. No buildings were erected until later and the early meetings of a church were usually held in private homes. (In the Presbyterian work in Korea where these methods have had signal success, "services are held at first in the home of one of the Christians. Usually this place becomes too small and the members take steps to buy or erect a church building. This in turn is remodelled or enlarged as need arises . . . . some of which have cost as much as ¥30,000, the entire amount being raised by the Christians themselves.") (1)

8. Converts should be set to work immediately. Advantage must be taken of the first enthusiasm of new believers. Their first duty is to learn more and teach others. As organized by Paul, the young church became a missionary group, feeling the responsibility for the evangelization of the surrounding region. ("The Korean Church has been to an unusual degree a 'witnessing church' and a 'church of personal workers.' . . . . Undoubtedly the great majority of churches in Korea today are the direct result of the testimony of volunteer workers. Korean evangelists supported by mission funds have played a minor role only. This has been one of the main factors in the development of the spirit of self-support.") (2)

9. After the church is organized and the evangelist has left, the church must not be abandoned. Paul went back to his churches on later visits and sent others to visit them in order to give them further instruction and encouragement. He also kept in close touch with them by correspondence and unceasingly supported them by prayer.

10. According to Paul's method, the prime and most essential phase of the work is evangelism. . . . . The Gospel was spread abroad by preaching and individual, personal work and the energy of the whole church was directed to that one great pursuit.

This is the method which Christ revealed and which the apostles practiced. It is the method which God has given to the Church.(3)

Sidney Clark, the founder of the World Dominion Movement, "always thought in world terms. He tried to envisage the whole, and when he studied a part, it was in its relation to the whole . . . He held that the work of the Christian church was to evangelize the

(1) Soltau, *ibid* p. 28; (2) pp. 37, 38; (3) Evangelistic Committee, North China Presbyterian Mission; *Indigenous Principles*, "World Dominion," July, 1933.

world . . . . and believed that missionary resources could only be properly used when directed towards the accomplishment of the world task . . . . . Certain conclusions seemed to him inevitable. All planning must aim at giving the Gospel to the whole world, and methods of work which restricted widespread evangelism must necessarily be wrong. Missionary methods which depended too much on supplies of men and money from foreign sources; methods which did not give the greatest encouragement and opportunity to indigenous believers to propagate their new-found faith; methods which, for the most part, limited the propagation of the Gospel to workers trained and paid by foreigners; methods which, by expensive institutions, catered for the few and neglected the starving multitudes seemed to him also wrong. . . . . One of his favorite sayings was, 'See that everyone has had bread before anyone has cake.' He felt that the denominational approach to the evangelization of other lands had hindered the realization of the vastness of the unfinished task which lay before this generation. . . . . He abhorred duplication and overlapping, and hoped that world survey would prevent this, would reveal the immensity of the task, and would show how vitally necessary it was to plant indigenous churches to carry on the work which the small foreign missionary force could only begin. . . . To him missionary survey was a study of the work still to be accomplished. He always appealed for a comprehensive view of the facts, and distrusted partial surveys of the field and departmental surveys of the work.

"Clark then stood for three things: (1) World Survey, which would be a guide to the disposition of the forces; (2) Wide-spread evangelism, so that all might hear the Gospel; (3) The creation of indigenous churches for the completion of the task. He fought against the 'stationary complex,' which the building of mission stations is apt to foster. His advice to young missionaries—in a verbal exaggeration intended to impress—was, 'Don't unpack your bag!' 'The missionary force should be a mobile one,' was a favorite dictum with him, and was he not right? He used to say, 'A mission station with its institutions tends to become like a prison court-

yard.”<sup>(1)</sup>

In keeping with the ideals of its founder, the World Dominion Movement has established an Intelligence Department to survey the world, country by country, in order to ascertain how Christian forces are distributed throughout the world and to direct attention to neglected fields. It does not aim at describing work already accomplished, except as that, of necessity, forms the background of the uncompleted task. Thus the mission fields are surveyed as spheres for further evangelism, and present missionary activities are appraised in the light of this primary duty. Some twenty five survey volumes have already been published covering about seventy countries and colonies. The North American office of the W.D.M. is about to publish a survey of Arabia and one of the Moslem World by Dr. Zwemer. Every effort is made to secure accurate information and many of the survey volumes have been written by workers who have spent many years in the respective fields.

The practical results of these surveys have been most encouraging. Neglected areas have been discovered and brought to the attention of appropriate missionary agencies, with the result that many weak points have been strengthened. Conferences have been held with board and mission groups, and a number of strategic co-operative efforts have been fostered. Many of the missions and boards have found it profitable to avail themselves of the valuable material made available by the movement. Pioneer efforts in different countries have been initiated, and nationals in many lands inspired to bear their part in the task of world evangelization. It is most important for each missionary to keep in touch with the world-wide field, and thereby realize his full part as a member of a great world church. The W.D.M. issues a quarterly review of Christian progress known as “World Dominion,” and a prayer bulletin which states the outstanding needs of the various countries and mission fields. The writer can personally testify to the great help which these have given in providing accurate information for prayer pur-

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(1) See: *A Man Who Thought in World Terms*, An appreciation of S. J. W. Clark, by Thomas Cochrane, “World Dominion,” Jan., 1938.

poses.<sup>(1)</sup>

The Movement clearly recognizes that the evangelization of the world is a task which can only be accomplished by a revived and praying church. Thus it has sought to foster intercession and prayer for world-wide revival. With a view to awakening the Home church from its apathy, the Mildmay Movement for World Evangelization was inaugurated and much attention has been given to the work of revival and evangelism at home, with the result that a quickened interest in evangelism has been created in many places. The Mildmay Conference Center and Headquarters of the W.D.M. in London has developed into a greater center of evangelistic effort and thousands have been converted and have received the vision and heard the call to world-wide evangelism. In order to conserve and extend results of evangelism, the International Fellowship for World-wide Witness has been formed which seeks to stimulate and coordinate the witness of Christians and help them to realize their stewardship responsibility. Leaders like Graham Scroggie and Rev. Lionel B. Fletcher have been signally used of God as they have conducted meetings for evangelism, Bible study and prayer in Great Britain and America and other countries. The writer had the privilege of attending several of the meetings conducted by Dr. Scroggie on the west coast of the United States. These were well attended and manifested "the real spirit and catholicity of all who hold the evangelical faith. A spirit, not of outward organization, but of inner convictions and consecration." With missionary statesmen like Samuel M. Zwener, K. S. Latourette and John A. Mackay on the directorate of the American W.D.M., wise leadership has been provided here as is the case in Great Britain.

By way of summary, I shall now quote from the Certificate of Incorporation of the American Movement:

"To promote the evangelization of the world through preaching and teaching the truths of evangelical Christianity as found in the Scriptures of the Old and New Testaments; to advance the cause of world-wide missions

(1) World Dominion Press, London; Founder's Lodge, Mildmay Conference Center, N.1 subscription @ 4/6 per annum.

through an extended information service and authoritative surveys of conditions in non-Christian lands; to promote the extension of Gospel-centered missionary activity, the upbuilding of an indigenous church and the training of responsible native Christian leadership through existing boards and agencies; to emphasize the ideals of apostolic Christianity and deepen interest in the cause of missions through Bible conferences, evangelistic services and missionary gatherings; also through the publication and circulation of books, magazines and other literature. The theological basis upon which said objectives are to be obtained is that commonly held by evangelical bodies; giving emphasis to belief in the Deity and Atoning Death of the Lord Jesus Christ, Who is held to be the world's only Saviour and the Final Authority of the Holy Scriptures."

Fifteen years of continuous and wholesome growth witness to the fact that the World Dominion Movement is no mere passing agitation of well-meaning persons "with an axe to grind." It is now highly regarded by the most responsible of the world's missionary leaders. Dr. Cochrane, the President of the Board of Directors of the W.D.M., in commenting upon the notorious Laymen's Report, once said that "if missionary Boards and missionaries will not courageously re-think missions for themselves, they will continue to suffer from those who will attempt to do so." Has the time not come to re-think Japan missions in the light of New Testament principles? Would not the indigenous principle, so clearly set forth by the World Dominion Movement, be a most suitable subject for the consideration of one of the Annual Meetings of the Fellowship of Christian Missionaries in Japan? Has the time not come to add Japan to the list of countries which have been accurately surveyed from the standpoint of the unfinished task, so that the Home church may have definite information in this regard? Is there not a great need in Japan for just the kind of co-ordination and cooperation which is advocated by the W.D.M.? Has the time not come to think more practically of our own need and the need of the church for the Divine resources of the Holy Spirit, without which missionary work is entirely futile and our situation most hazardous in times like these? It has been truly said that "the answer to shortage of missionaries and lack of money from the west is the raising of a truly indigenous church where every Christian is a missionary." Can we

add to this the rest of the answer—"and every missionary an evangelist?"

### Selected Bibliography of World Dominion Literature

*Indigenous Church Series*, dealing with the principles which should govern all efforts to plant the Christian church in the various countries of the world.

THE INDIGENOUS CHURCH. By S. J. W. Clark. Price 4d.

CHURCH PLANTING. By S. J. Peill and S. F. Rowlands. Price 5d.

THE WAY TO WIN THE WHOLE WORLD FOR CHRIST. by J. MacGowan. Price 5d.

EDUCATION IN THE NATIVE CHURCH. By Roland Allen. Price 7d.

THE ESTABLISHMENT OF THE CHURCH IN THE MISSION FIELD. " 7d.

MISSION ACTIVITIES. By Roland Allen.

BASIC PRINCIPLES IN EDUCATIONAL AND MEDICAL MISSION WORK.

By F. E. Hamilton and Thomas Cochrane. Price 7d.

THE PLACE OF 'FAITH' IN MISSIONARY EVANGELISM. By Rolland Allen. Price 2 1/2d.

EDUCATION AND THE MISSIONARY TASK. By a Mission Secretary. Pr. 7d.

INDIGENOUS IDEAL IN PRACTICE. By W. F. Rowlands. Price 1/2.

INDIGENOUS FRUITS. By S. J. W. Clark. Price 7d.

THE EFFECTIVE MISSIONARY. By Alexander McLeish. Price 4d.

THE NATIVE CHURCH—EXOTIC OR INDIGENOUS, A. S. McNairn. Pr. 4d.

NEW TESTAMENT PRINCIPLES AND MODERN MISSIONS. By a Mission Secretary. Price 7d.

*The Survey Series:* (While twenty five or more volumes are now available, only those which deal with the Japanese Empire and its spheres of influence are mentioned.)

CHURCH AND MISSIONS IN MANCHURIA. By Alexander R. Mackenzie. Price 2/9.

THE CHALLENGE OF CENTRAL ASIA: A brief survey of Tibet, Mongolia, Kansu, Chinese Turkistan and Russian Central Asia. Price 3/9.

MISSIONARY SURVEY OF THE PACIFIC ISLANDS. By J. W. Burton. Pr. 2/9.

KOREA: The Hermit Nation and its response to Christianity. By T. Stanley Soltau. Price 2/9.

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WORLD DOMINION: The International Quarterly Review of Christian Progress, and the Prayer Bulletin. Subscription, 4/6, post paid.

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The above literature may be ordered from the World Dominion Press, Founder's Lodge, Mildmay Conference Centre, London, N.1; or from the North American Headquarters of the W. D. M., 156 Fifth Avenue, New York City (American prices not available). All prices are inclusive of postage.

# The Rural Church in Japan (II)

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RALPH A. FELTON

## Self-Support

The Reverend A. R. Stone of Nagano, who is recognized as one of the foremost rural missionaries in Japan, says, "Self-support is the big problem in rural evangelism, and here is where the least progress has been made." However, several new and interesting experiments in self-support are being tried. An interesting aspect of church giving in Japan is that well-to-do people will give once quite liberally to a cause, but do not like to support it from year to year.

Ordinary laymen are not trained to give liberally each week as a part of their regular worship. They prefer to give on special occasions. One particular layman in Nagano prefecture devised a unique plan of giving. Every time one of his children was baptized he planted a chestnut tree with the understanding that one-fourth of the product from the trees should be given to the church. This man had a large family, and his method resulted in large contributions each year to the church.

Mr. Kimura of Oide in the Miyagi prefecture, a rector in the Episcopal church, had a friend in Manchuria who donated a 300 acre farm to his work. Most of the land is untillable and is in timber. It is used for producing charcoal. Only  $2\frac{1}{2}$  acres are under cultivation. This farm is worth ¥10,000 and provides for the expenses of Mr. Kimura. It is inconceivable that this friend would have contributed ¥500 a year for 20 years toward his salary. By means of this economic security Mr. Kimura was able to carry on work here, where there were no Christians when he began. He now has a successful parish. There are 250 children in his Sunday

school. He also conducts seasonal day nurseries and has cooperated most successfully with the public school. The primary school had no one to play the horn during the setting-up exercises, so he does this. By this method he has been able to get acquainted with all the children in the community, which accounts for his large Sunday school. The Young Men's Association had no one to teach them *judo*, so he did this and thereby became acquainted with them. There are many capable young ministers, like Mr. Kimura, who would be willing to go out into some of the 9,500 unevangelized villages in Japan if some similar arrangement could be made to give them some economic security.

Another young pastor, a Mr. Sone, went to a community where there were no Christians and much opposition to the church. Instead of his mission making him a grant each year, they invested a certain amount in him and in this future parish. They called it a 5-year budget. It was to be used for the following items during the first 5 years:

|                      |        |                    |       |
|----------------------|--------|--------------------|-------|
| Land.....            | ¥1,600 | Equipment.....     | ¥ 300 |
| Buildings.....       | ¥1,700 | Day Nurseries..... | ¥ 500 |
| Living Expenses..... |        | ¥3,900             |       |

"When I started here it was my policy," said Mr. Sone, "that the work should be self-supporting, that is, after I had my original investment. I raise my living from this farm. I sell nothing, but use everything. I live on the rice, beans and cereals that I raise. A pastor does not need a lot of money nor a lot of land."

Mr. Sone understands rural people and knows how to appeal to them because he works with them instead of simply for them. He calls his young people's class "An Institute for a Study of the Problems of Youth." He explained this by saying, "young people want something new and they like big names." Mrs. Sone is trained in midwifery and has won the friendship of many families by this work. There are many young Japanese as capable as this young couple anxious to do similar work if some organization would help them get started.

Rural people in Japan live so near the margin that money is

nearly always scarce. The limited amount that comes in at harvest time must be paid out at once for fertilizer, taxes, rent and interest on indebtedness. But those people with little cash gifts are usually ready and willing to give of their labor to the church.

In other countries, where land is more plentiful than in Japan, the practice is successfully followed of asking each member, in addition to his cash gifts, to pledge to set aside a small parcel of land and tend a crop thereon and give the proceeds to the church budget. Very often instead of cultivating a crop, the member agrees to raise some animal, a pig or a goat or some chickens or rabbits, and give the proceeds to the church. In many cases, this method could be practiced by the rural church in Japan.

A method of raising money for the church budget suitable to Japan is the processing of surplus agricultural products. This would include the canning of surplus fruit or vegetables, the making of grape juice or bean sauce, the baking of bread, the making of porridge out of grain, or the puffing of rice and wheat. This processing of agricultural products has two advantages over the others. In the first place the farm products that are processed are often surplus and might otherwise be wasted. Then, too, they increase the variety of the diet of the Japanese farm family and thereby decrease the ills of malnutrition.

There are sub-industries well adapted to the use of supplementing church support, such as weaving and sewing which can be operated in the homes of the church members or in a special room at or near the church. A definite amount of labor, either in time or in quantity, should be pledged by a member in advance in the same manner in which the cash pledge is made. In other words the labor gift to the church like the cash gifts, should not simply be left-overs, but should be previously pledged and planned for at the beginning of the church year. Labor gifts are especially recommended among members with low cash incomes. Where young people give their labor to the church it has been found most successful for it to be pledged and given by a group or a class instead of individually. A small committee of laymen rather than the

pastor, should be responsible for the labor gifts.

The amount of time that a pastor should give to remunerative work outside of the ministry in order to supplement his income is a question that is open to a wide variety of opinions. On the one extreme are those followers of Paul the tent-maker who believe the church should own an average-sized farm which the pastor should tend and thereby support his family. At the other extreme are those many Japanese pastors who feel that all profession or occupations should be separate and distinct and that it is unprofessional for the minister to be engaged in outside activities or "secular works." Without doubt both of these extremes are undesirable and we must seek a middle ground.

In regard to the first idea of a farmer-preacher it should be said that farmers in Japan who are making a living by farming are giving all of their time to it and also the time of their family for seven days a week. Even then their standard of living is much lower than they would expect of their pastor. In addition it should be said that a large proportion of these full-time farmers are going a little deeper into debt each year. Their income hardly provides for their full family expenses. If a pastor gives the time needed to Gospel extension there will not be sufficient time left for cultivating a regular-sized farm. Farming in Japan is on such a close margin that it is very doubtful if a pastor could succeed as a manager and use hired labor.

The second viewpoint, that the minister's profession should detach him from all other labor can easily be carried too far. There is a tendency for religious workers in Japan from the time they enter the theological seminary, to expect to be supported by others because of their profession regardless of what service they render. The annual mission subsidy tends to continue this attitude.

In trying to find a happy medium there are certain well-defined principles that should be considered. Mission subsidies for pastors are experiencing a gradual decline which will probably continue. In stating this fact there is no indication that this condition is to be desired but it is simply recognizing a condition that exists. There-

fore some means for increasing local support must be found. Another principle is the desirability of a higher minimum salary for ministers. A pastor with a family, in order to purchase necessary books and magazines, attend educational gatherings, educate his children, and provide for sickness and old age needs at least ¥100 a month. The pastor's preaching and teaching must be related to the life of his members which in most cases is one of severe economic struggle. If the pastor enters actively into some phases of the economic life of his people he will be better able to understand and interpret life as it actually exists in his parish. The present membership of the rural churches in Japan is usually too small to support the required church budget by the use of cash pledges. Therefore it seems desirable that a tentative plan should be considered of raising about one third of the budget from each of the three methods. One-third should come from the regular cash pledges and this should gradually increase and the amounts from the other two methods should decrease as the membership increases. The second one-third of the budget in the average rural church should come from the labor gifts of the members. The remaining one-third necessarily must come from the labor of the pastor, on a small farm or garden or orchard or from raising small animals, such as chickens, rabbits, bees, or goats, or from processing surplus farm products or from some handicraft. By the pastor's labor as suggested here he would have an opportunity of introducing into the community tested seeds and improved animals or of developing some needed industry or of improving the diet of the community or of assisting in the solution of the marketing and other economic problems. This 30-30-30 plan should be tried at least in one parish in each district, diocese and presbytery. By such experiments a solution might be found to this difficult financial problems. This is better than without any plan to crucify the rural pastors on the cross of self-support.

### **Dr. Toyohiko Kagawa**

There is no progressive church movement in Japan but one does

not see somewhere in it the direct or indirect influence of Dr. Kagawa. His many successful projects have been so often described that only one of his interests will be mentioned here, the little rural center at Musashino and the Matsuzawa church nearby. Many of his other projects are much larger, but probably none are nearer his heart than this little rural community.

Mr. Fujisaki, a trained agriculturalist in Dr. Kagawa's rural center, is stressing the importance of the cooperative society in rural reconstruction. "When we began our work here economic conditions were desperate," he said. "The farmers were unbelievably behind in their methods. The church was in a bad quarrel so we could not make an approach to the community through the church as an institution, that is, through the regular evangelistic channels. So we started with a poultry cooperative society.

"We started with four eggs. People were laughing at us. Now it is our turn to laugh for it has been a great success. Out of 70 families in the neighborhood, 57 are members of the cooperative. It has an annual budget of over 1,000 yen. Out of this cooperative venture there grew also an industrial cooperative. It has a psychological advantage as well as an economic gain. Any poor tenant can join and receive its benefit. Out of this has grown a credit cooperative. Some people now have from 20 to 30 yen in it.

"A sewing class was started for girls. Out of this grew a girls' saving cooperative with from 20 to 25 members. The members of this often move into the city to get employment. Because of this we have trained a large number in cooperative methods.

"Another feature of our work has been the rural Gospel schools. The attendance is usually about 20 and they come from all over the Empire. One year we accommodated 24 in a 6-mat room.

"We have regular religious services at the center. We also have a night school for young men of middle-school grade. This is especially to train them for community work. Each one is expected to give from one to two days a month to assist the poor people of the community."

One can detect in this account some of the underlying philo-

sophy in Dr. Kagawa's work, that is, helping the rural people to help themselves and beginning on a small scale.

The Matsuzawa church in the little village of Kami-Kitazawa in the vicinity of Tokyo is near the rural center. It is where Dr. Kagawa makes his home. This church was started in a room in a home but now has a worshipful building with an auditorium seating about 150 people, and with a half dozen additional class rooms. This growing church was only started in 1924 but now has nearly 200 members. A visitor to this place is impressed with the large proportion of young people in the audience and with the high quality of teaching in the Sunday School. There are a number of week-day activities, club meetings and Bible study classes. The pastor is the Rev. T. Ogawa, trained in Japan and in America.

The church operates a kindergarten for six days per week attended by 75 children from the nearby villages. The underlying principle of this project is to teach the children about God through the works of His creation as seen in the flowers, plants, animals and stones. No artificial man-made toys are used but in their place is a children's garden, a small natural science museum, trays of the children's own collections of cocoons, insects, seeds, leaves, flowers and stones.

Laboring groups in the community use this church as the meeting place for their various guilds and cooperatives. A few Japanese residents in Hawaii are sending their children to this community to study the Japanese language and to learn about Japanese life in their homeland. This village of Kami-Kitazawa is the home of Dr. Toyohiko Kagawa. The house in which the church was originally started was his home.

There are a score of young outstanding rural pastors in Japan whose spirit of sacrifice and service for their people should be mentioned. Some have been referred to in other paragraphs. A few must be added to the list already mentioned.

Mr. Kikuchi from Ibaraki prefecture is a minister in the Friends' church. He was previously a teacher in the public school but the religious needs of the farm people all about him convinced him that

his life work was in the Christian ministry.

"As I looked out of the windows of my school," he said, "and saw the condition of the farmers all about me, I decided I could not continue any longer to be a salaried officer of the government. So I resigned to become a minister. I called together the young people and told them that I had been their teacher but now I had decided to become their servant. Soon I organized the young people into training classes. I have had 120 in these training classes since they started. My experience shows that it is not advisable to talk against things, I do not even preach against drinking or smoking, but my people are regularly becoming Christians." The spirit of service exemplified in the life of this young minister is breaking down all barriers in his conservative community.

Mr. Ogawa of Sakashita in Gifu prefecture always champions the cause of the needy farm people whom he serves. The tenants started a "tenants" strike against the landowners for a chance for a decent living. "We took the side of the tenants," he explained. "I told them the church belonged to the community, to the tenants who lived there not to the intelligentsia who were the absentee landlords."

Mr. Ogawa feels that church leaders talk too much about self-support. "It is more important" he said, "that the church serve the community than that the community support the church." He is continually trying to find new ways of serving his community of 200 households with 1000 people.

"The rural worker," he said, "must be a pioneer and open up new trails and so I have a night school for leaders of cooperatives. We have six Day Nurseries during the busy farm season. We have organized a health-visitation committee. Girls are taught nursing in our night school. After they finish it they work as nurses for 50 sen (16 cents U.S. currency) for a day and a night. If the people are too poor to pay in cash they may pay in product." In many ways he is trying to help his people to express in daily life the teachings of the New Testament which he preaches from week to week.

Mr. Motomiya, a Presbyterian pastor from Tohoku in northern

Japan makes of his church a social center. "There are 300 homes in my village," he said, "and in every one of these it is a problem what they are going to have to eat the next day. Our church is the center where people meet to discuss ways and means of making a living."

Mr. Saito, a Baptist pastor at Shiogama has also a rural church at Rifu. His goal is to have a village that is completely Christian. He is trying to demonstrate what Christianity can accomplish in one village. Mr. Otani of the Kuzuru Folk School in Shizuoka prefecture is an example of what a Christian rural leader can and should be. His own words spoken in humility and his own confession of his inner motives reveals his ideals as no other person could describe them.

"Rural people watch what a leader does," he explained, "even though he may say nothing. A Christian leader actually working in the field is a lesson. If he gears into their way of living they will trust him and follow him. One cannot expect results at once. I have been thinking in terms of a ten-year program. If a rural man is successful he will be invited away to speak quite often. To do this he must neglect his work which naturally suffers. A man must be more concerned about his own growth than about the converts he is making. He must be willing to bury himself in his village. He must take up his cross and die to other ambitions. He must bury himself in his village and its problems. I can honestly say I have nailed myself to the cross. I want to translate Christ through my life. I want the Word to become flesh in me."

# Why One Man Spreads the Scriptures

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The following letter culled from the incoming mail at the Tokyo Bible House reveals a magnificent motive and urge for spreading the Scriptures throughout Japan.

Dear Sirs:

It is more than ten years since I discovered and believed that absolute salvation from sin for the human race was attainable through no other than the Christian religion, but somehow not being able then to enter a true prayer life, and not getting away from personal works in the matter of overcoming the allurements of sin finally I lost faith and hope, and became so intensely absorbed in fish business that nothing else mattered. Thus more and more I sank deep in the mire of a selfish life. However Father God who everlastingly loves each and all of us did not leave me to my-self.

Not far from my place lived an elder brother and sister. Being very devoted to the Lord Jesus they had prayed for me with tears many years. Their earnest prayers, and pleadings that I should yield my heart to God, very recently caused me to return to the Christian fold. I started to attend church and prayer services again, which had been neglected for years, and confessed my waywardness in the presence of my brothers and sisters and from the bottom of my heart sought God's forgiveness. Subsequently the assurance that my sins were forgiven came into my heart and now I am overflowing with joy, and praise to God.

Now, I who for sin might have been cast into eternal darkness, having been saved and given eternal life through Jesus Christ, feel that I cannot be satisfied with this enjoyment for myself. I must do something toward making others acquainted with the glad news of the Gospel of Christ.

Well, now that being so I want to have some New Testaments on hand to give to people who become interested. What would 100 copies of moderately priced New Testaments cost me? Please let me know soon. As I want to use them in village work I think cheaper priced books would be good enough.

Sincerely yours,

Saburo Sato.

*Translated by Secretary Aurell.*

# News from Christian Japan

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Compiled by J. H. Covell

**Purity Campaign Makes Progress** In addition to Miyagi, Hiroshima, and Toyama prefectures, as reported in the last issue of *The Quarterly*, Shiga prefecture passed an abolition bill in December with only three votes recorded in opposition. Counting Gumma prefecture, where abolition was implemented in 1893 under the influence of the early Christian movement started by Niijima, there are now 23 prefectures in which these bills have passed, which is just one half of the total number. Furthermore, Toyama, which passed the bill last year, has from February put the bill into effect by abolishing all licensed prostitution as such. Some of the women left the under-world entirely, others are still employed as waitresses or bar-maids or in other undesirable positions. The abolition of the government-recognized and government-licensed system is at least one step forward. This makes six prefectures in which the system has been abolished. Even where the laws have not been implemented there is a noticeable decrease in the number of girls in the quarters. The figures for the whole country are—

|  | 1932       | 1936       |           |           |
|--|------------|------------|-----------|-----------|
| Girls employed   | 52,064     | 47,837     | Decrease  | 4,227     |
| Brothel keepers  | 10,800     | 9,526      | "         | 1,274     |
| Licensed quarters  | 534        | 468        | "         | 66        |
| Guests   | 22,393,870 | 27,278,106 | Increase, | 4,884,236 |
| Average No. of<br>guests for each<br>girl <i>per annum</i> | 430        | 570        | "         | 140       |

The large increase in the number of men who frequent the quarters is probably due to the economic improvement in the country as a whole, it is reported. The Purity Society has worked at this problem barely 14 years, and hopes to achieve complete abolition by 1940.

**Temperance Lectures Given in Schools.** In a recent report Dr. E. C. Hennigar, Lecturer for the National Temperance League, said that he had been able to speak in 110 colleges and middle schools during 1937 all over the country, including Korea. The number of students reached was over 38,000.

**Church Acts for Prohibition.** The Japan Methodist Church in February sent letters to all Christian and to some other members of the Diet asking their support for the bill calling for prohibition for all under the age of 25, and also sent a deputation to the Home and Social Welfare ministries asking them to pay especial attention to moral protection for the men in the army and to take steps to prevent the spread of venereal diseases after the war.

**Journalistic Baby Born.** "A baby is born by the name 'Japan Through Women.' She desires to speak out the heart of Japanese women, the Christian women. If you welcome her to your house, please send 1 *yen*. Then she will make a faithful visit of once a month." Thus reads the prospectus of a new English publication which gives a unique view of the Japanese scene. In Canada and the U.S.A. it costs \$0.50, in Britain 2 shillings. The editor-and-publisher is Mrs. O. Kubushiro, 278 Eifuku Cho, Suginami, Tokyo.

**Christian Women Aid Chinese.** Under the auspices of the National Christian Council of Japan church women of many sects have united to send a band to Peking to work among Chinese refugees. Their budget is ¥10,000 and they plan to work six months. The first delegation left Japan on February 8th. One physician and three nurses were in action at latest reports.

**Churches Join in Celebration of Constitution Anniversary.** On February 11, the ministers of Tokyo conducted a celebration in honor of the 50th anniversary of the granting of the Imperial Constitution. The event was observed also in the Imperial Diet by a ceremony in the presence of H.I.M. Prince Chichibu.

**New Ruling for School Charters.** A certain Christian school, which has been organized for almost 20 years, on applying to the Department of Education in January for permission to incorporate as a juridical person was met with refusal on the ground that no new charters were being granted to schools whose constitutions contained the phrase "based on Christian principles." The Deed of Trust of the proposed legal body contained in addition to this phrase the mention of the Rescript on Education which is required.

**New Patriotic March Shows Trend.** A new patriotic march officially selected in a contest and heard almost incessantly indicates clearly how the nation is thinking. Three of the six stanzas read as follows:

"He who reigns above in power  
And in virtue dight,  
Sovereign of unbroken line,  
Is our changeless light.  
We will follow—one and all,

Loyal subjects, we—  
Follow Him aright; fulfil  
Our great destiny.  
Onward, east, west, north and south  
Over land and main!  
Let us make the world our home;  
Call to fellow-man  
Everywhere on the four seas,  
Let us build the tower  
Of just peace—let our ideal  
Bloom forth like a flower!  
Hark! far from the hallowed past  
Of the Age Divine  
Sounds our fathers' measured tread;  
Oh come, fall in line!  
As we, sons and daughters, march,  
Shines our path before.  
Glory be unto our land  
Ever, evermore!

**Missionaries in China Favored.** A report from Peking in February through the official *Domei* news service which has virtually a monopoly on news published in Japanese papers, states that foreign Christian missionaries in that district are furnished with certificates by the Japanese military authorities so that they may travel safely and take passage in military trains.

**Roman Catholics to Unite to Oppose Comintern.** According to newspaper reports, Mr. Nabuemon Oka, director of the International anti-Comintern League, has been named an attache of the intelligence section of the Japanese army in China. He is to take charge of a campaign to unite all Roman Catholics in Manchukuo and China, together with those of Japan, in an anti-Comintern movement. Rear-Admiral Shinjiro Yamamoto, retired, was sent to Europe some time ago as a Japanese Catholic envoy responding to the call of the Vatican for cooperation in the anti-Comintern front. Mr. Oka told reporters there are 3,000,000 Catholics in China, a majority of them in North China, and his mission is to establish a united front between them and the Japanese believers.

**Imperial Portraits Granted.** Some 33 Tokyo schools recently received portraits of T.I.M., the Emperor and the Empress, and similar grants were made to institutions elsewhere, including Kobe College (for Women), where President DeForest reports that they were received at the prefectural office, after

which a reception was held for them in the college auditorium. They were then placed in the fire-proof repository that had been erected for them in one section of the quadrangle, designed to harmonize with the other buildings, and surrounded by appropriate gardening to make a beautiful setting.

**Another School Finds Japanese Head.** The Toyo Eiwa Girls' High School, Tokyo, having decided to elect a Japanese Principal, has called Mr. N. Ono, president of the prefectural girls' high school in Tokuyama, Yamaguchi, Prefecture, to the position. The present head of the school, Miss F. G. Hamilton, will leave her post soon and go on furlough. (883) \*

**Salvation Army Head Retires.** The headquarters of the Japan Salvation Army announced in January the resignation of Mr. Gunpei Yamamuro as commander. He has been succeeded by Mr. Masuzo Uemura. The retirement of the famous evangelist and writer is due to ill health. (896) .

**Japanese Will Evangelize Chinese.** At the annual meeting of the Japan Christian Foreign Mission Society in Tokyo in January it was voted to initiate an evangelistic campaign for China, to cooperate with bodies already at work in Manchukuo and China, and to help the church in Manila. (901)

**Seminary Holds Institute on Rural Problems.** In January a week was given to the study of agrarian problems at the Kansei Gakuin University theological school, Nishinomiya. About 130 attended. The emphasis was put on the true spirit of Christ as the basis for rural evangelism, rather than any system of thought or idealism. What is needed is practice of the faith. (905)

**Railway Y.M.C.A. Active.** The Railway Young Men's Christian Association reports holding monthly lecture meetings, with most of the teaching given by pastors. During 1937 they attracted 55,162 in their audiences. (919)

**Christian Social Workers Honored.** Of the 195 social work organizations honored by donations from H.I.M. the Emperor on National Foundation Day in February, amounting to ¥20,000, 900 were Christian groups. (922)

**Leaders of Three Religions Meet in Yokohama.** A mass meeting under the auspices of the local Christian, Buddhist, and Shinto authorities was held on February 16 in Yokohama. Some 1200 gathered before the opening, taxing the capacity of the municipal hall. The governor of Kanagawa Prefecture and the mayor of the city were among the prominent men present. Representatives of the three religions spoke, expressing their views concerning the best ways to promote the national spiritual movement. The official statement published by the meeting was to the effect that not a day should be lost

\* Numbers appended to certain items in this department indicate that they have been translated and/or adapted from the "Christian Daily News" of Tokyo.—*Editor*.

in realizing the development of national spirit, in view of the present tendency of thought in the world; "At this critical moment we pledge ourselves to strive for an awakening of national spirit based on national polity, and for that purpose we Shintoists, Buddhists, and Christians unite and cooperate for the national spiritual mobilization movement by cultivating strong religious belief among the people." (927)

**Yokohama Church Has New Chaplain.** Christ Church, Yokohama, has recently installed the Rev. Thomas Powell Symonds as chaplain, Mr. Symonds has just come from England, where he has had experience both in business and in the pastorate.

**Health Insurance Bill Passed.** On March 2 the House of Peers adopted the bill which created a national health insurance system. As the House of Representatives had approved it earlier, Diet action on the measure was thus completed.

**Veteran Christian Political Leader Attacked.** Mr. Isoh Abe, prominent Christian and chairman of the executive committee of the Social Mass Party, was beaten at the door of his apartment by two young men recently. His injuries were not severe. Mr. Abe is now 78 years of age.

**Settlement House Closed.** The Education Ministry recently closed the Tokyo Imperial University's settlement house, the action having been taken, according to the Tokyo *Asahi* (daily), because of pressure from the police. Of about 260 students who have worked with the institution since it began in 1924, about 70 have been in police custody at one time or another for "radical" activities. The house helped slum children to get schooling and social relief, says the report. The higher special service police arrested twenty students in November who had been under the influence of the radical professors arrested more recently.

**Tokyo Police Start Drive on Students of Lax Morality.** In connection with the national spiritual mobilization campaign the Tokyo police caught a total of 2,641 youths in one day in February on the charge of slack morals. Most of them were reprimanded and released. At one police station 100 were released after hearing the chief of police lecture for an hour on spiritual mobilization and being made to bow in the direction of the Imperial Palace, according to newspaper reports.

**Premier Asserts People Exist for State.** Early in March during Diet interpellations, Premier Prince Konoe stated that the people exist for the sake of the state, and national defence is also for the sake of the state. The sessions were at times very spirited.

**Tokyo Church Serves "Second Generation" Group.** The monthly Sunday evening services of worship conducted by the Tokyo Union Church with the local foreign young people of Japanese parentage have been exceptionally well attended this year. At some services 150 or more have taken part, and the spirit is most encouraging. A second service in the nature of a Young People's Meeting has been inaugurated each month.

**Buddhist Criticizes Sect's Authorities.** A recent issue of "The Christian World" periodical published by the Kumiai (Congregational Christian) body includes a report on an address heard at the annual general meeting of the Hongwanji sect of Buddhism. It was in effect an interpellation addressed to the leaders. Three fundamental weaknesses are attacked. "First he inquires if they have not turned their religion into a big business enterprise in which imposing buildings, elaborate ceremonials, and material gain and comfort for the priesthood are made the objective, rather than the living of the true life in humble fashion among the people in some such way as their new lord abbot is doing and thus setting the pace for them all. In the second place he inquires if the ruling spirit of their Ryukoku University is not subversive of the true religious ideal. The instruction given tends to develop in their students an ambition to be able to draw the fattest salaries possible rather than to be an influence for making men. There are illustrations enough, he says, in the sort of lives led by their priests who go to other countries to serve their own people who have emigrated there. In the third place, he inquires if as a sect they have not either lost the interest and zeal for social work or else have failed to develop it. At any rate in planning their budget this kind of work is hardly mentioned and is put off with a meagre ¥10,000 or ¥20,000. It is still called charity work also, which indicates complete lack of understanding of what is demanded, namely the reconstruction of society. He feels that it is a cause for regret that the University has no social settlement work, when all the great secular universities have."

**Death Takes Japanese Leaders.** Dr. Hiromichi Kozaki, one of the last of the Christian "elder statesmen" and of the famed Kumamoto Band, passed away in February at the age of 82. As a youth he became the head of a samurai family and wore his two swords for a short time. He was entitled to receive two hundred koku of rice annually as a subsidy from the government. He was converted as a young man, entered and graduated from Doshisha University, Kyoto, and founded two churches in Tokyo. He succeeded Dr. Joseph Niijima as second President of Doshisha. He was active in founding the National Sunday School Association and was its first president, serving from 1906 to 1924. He was active in overseas evangelism to the time of his last illness, and had been an outstanding leader also in theological education. He was also prominent in the Y.M.C.A. He is survived by Mrs. Ko-

zaki, president of the Japan W.C.T.U., his son the Rev. Michio Kozaki, his successor as pastor of the Reinanzaka Church in Tokyo, and two daughters.

The Rev. Gien Kashiwagi died at Annaka in January at the age of 78. He had been pastor of the Kumiai Church there for 33 years. He has been succeeded by his son, while another son is pastor a few miles away. He was a much beloved and influential pastor.

Mr. Giju Yamamasu, Christian layman and Diet member died recently at the age of 49. After graduation from the college of literature in the Kyoto Imperial University, he became the president of the *Tottori News*, and later secretary to the Premier and state councillor for the Department of Education. He was elected to the Lower House five times.

**Side Glances.** The newest poster of the temperance society, aimed at children, shows a Japanese boy running along with a little girl in Chinese dress. . . . . In some places people have been advised to put up Shinto god-shelves in their homes and to worship their ancestors, but Christians are able to interpret this as legitimate respect and remembrance. . . . . A popular exhibit with the government as sponsor, displays various methods of propaganda and thought control and is aimed at combatting all sorts of popular-front activities. . . . . The Chinese Church in Yokohama has had to be closed for a time. . . . . The army is using the chapel of Seinan Gakuin, Southern Baptist school situated on a hill in Kokura, Kyushu.

**Cooperative Dissolved.** After a history of nearly eight years and having built up a membership of 800, the Kyoto Rakuyu Consumers' Cooperative was dissolved on November 30, 1937. The group had been operating at a loss for years, which fact was concealed from the board of directors by the manager, who in addition to his connection with the organization had been helping Kagawa fill the chair of "Cooperatives" at the Doshisha Theological Seminary. For one year an attempt at reorganization was made, but a ¥5,000 deficit still remained, so it seemed wise to disband. An organization of retail merchants which had been aiding the cooperative after its reorganization will continue to collect orders.

**Reprimand for School Administrator.** A member of the Yamaguchi city assembly recently challenged the superintendent of schools for permitting a Christian to remain as principal of one of the city's middle schools.

**Average Citizen Spends Well for Wine.** During the past 10 years the average resident of Japan has consumed three and a half gallons of rice wine (*sake*) annually, at a cost of ¥12.68.

**Monument for Christian Woman.** According to the Tokyo Yomiuri Christians are erecting at Otai, a harbor of the island of Oshima, a monument in honor

of a Korean woman who was among the prisoners brought back to Japan when Toyotomi Hideyoshi's armies returned in 1595. Although then only 17 years of age, she is reputed to have worked such miracles by her faith among the people of the small island that she is remembered until this day.

**Survey of Students' Reading Made.** Prior to the outbreak of hostilities in China, questionnaires were submitted to 40 Christian schools in Japan to inquire what books were most read by the students. The order was found to be: 1. "From the Battleground of the Spirit" by Gumpei Yamamuro, former head of the Salvation Army in Japan; 2. "Dawn", by Toyohiko Kagawa; 3. "Mother, Sister, Wife" by Takeo Iwahashi, noted blind evangelist; 4. "The Power Which Moves the World" by Tameichiro Kaneno; and 5. "For Sinners Only", published in translation under Kagawa's name.

**Big Bible Class in Prison.** At Tokyo's Kosuge prison, T. Yamaguchi of the Messiah Church has been doing evangelistic work for some six years. He now has about 150 men in his Bible class, says the Tokyo *Chugai Nippo*, Buddhist daily.

**Buddhist Paper Comments on Christian Effort.** Recent comment in the *Chugai Nippo*, Buddhist daily paper, on the value of Christian work in Japan was in the following vein: "The Kingdom of God Movement now has several years of history behind it. There has been plenty of talk but few practical results. The movement has lately been receding rather than making progress, which is to be regretted . . . While the various projects are small and bring forth fruit but gradually, they are valuable. . . Religion is not propaganda but practice. Just as a single chrysanthemum in a grassplot catches the eye, so a single effective Christian service project, like that of the Methodists near Kamakura, stands out as one surveys the religious scene."

# Book Reviews

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Edited by L. S. Albright

*THE OXFORD CONFERENCE: Official Report. J. H. Oldham. Willett, Clark & Co., Chicago, 1937.*

The Conference on Christian Life and Work held last summer in Oxford, although it has gone into history, does still provide for every member of the world fellowship of Christians a mass of material for clarifying thought and stimulating to action along the borderland of duties within and without the Christian church. This includes a great deal of preparatory research data carefully gathered in Europe and America, and when completed at least seven separate volumes of post-conference study contributed by the ablest minds the church can offer. But the essence of the conference, its preparation, its discussions and its reported findings is concentrated in this one volume edited by the chairman of the research commission, Dr. J. H. Oldham, himself one of the central moving forces who helped make the conference the great event that it was.

If the reports of the five major sections are the essence of the conference, the Message to the Christian Churches is its quintessence. "We meet," it says, "at a time when mankind is oppressed with perplexity and fear . . . . yet we do not take up our task as bewildered citizens of our several nations, we take it up as Christians to whom is committed the word of reconciliation . . . . . we are one in Christ whose one life flows through the body and subdues our many wills to his . . . . . The Christian sees distinctions of race as a part of God's purpose to enrich mankind with a diversity of gifts . . . . . The universal church must pronounce a condemnation of war unqualified. . . . . Especially in more fortunate countries should Christians press the demand for justice on behalf of the less fortunate . . . . The Christian can acknowledge no ultimate authority but God; his loyalty to the state must never usurp that primary and only absolute loyalty. In the economic sphere Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will.

"These are questions that can be effectively dealt with in practice only by the laity. . . . . If they are to receive the help they need new types of

ministry will have to be developed by the church . . . . . The fulfillment of the task lies largely in the hands of youth . . . . . We rejoice in their brave witness. . . . . It is in the field of education that the conflict between the church and an all-embracing community life which claims to be the source and goal of every human activity is most acute. . . . . In this conflict all is at stake, and the church must gird itself for the struggle. . . . . We have much to encourage us . . . . . the sense of the unity of the church in all the world grows stronger every year. . . . . In Christ, life has a meaning. . . . . In his name we set our hands to the task . . . the church can be of good cheer; it hears its Lord saying, 'I have overcome the world.' "

The report on the Church and the Community (at Oxford the word "community" connoted the term "society" as commonly used in America), includes a close analysis of the modern organization of society under terms of race and nation,—the "Volk," or "*Kokutai*" as we know it. Here as in all of these close, tense relationships, the Christian and his church are at once a part of the community, loving it and belonging to it, but at the same time responsible to stand over against it in moral criticism or even in acts of reconstruction." To see in one's own nation the source and standard of saving revelation, or in any way to give the nation divine status is sin . . . . . but, there is an urgent call to the church today to re-establish close relationships with the common life of the people in the midst of which it is called to work." Suggestive proposals for action by the church follow this analysis.

The Church and the State may fairly be called the central theme of the conference, and this section grapples with the thorniest problems before the Christian church today. In surveying the actual situation in the world a threefold classification is made of those countries in which Christianity is a predominant force, those countries once "Christian" which are now "de-Christianized," and those in which the Christian community is a small minority. In each case the areas of duties and the requisite range of freedom for the church in relation to the political authority is outlined.

In the report on the Church and the Economic Order justice is set at the base of any critique of society. No individual goodwill can possibly offer a substitute for this stiff requirement,—indeed it may easily hinder its accomplishment in the larger groupings of the community. The closely question of force or coercion in relation to personality is carefully dealt with, as is that of the ideal and actual coming of the Kingdom of God within the process of history. The sins of the present economic order are not blinked, nor is the share of responsibility which the church must bear, but they are viewed as not incurable if the Christian conscience, beginning with personal and corporate repentance moves to action.

The section on the Church and Education, as may be observed in the Message, envisages this field as being one of the central battlegrounds for

thought and action in the modern world. Just as it is the spearhead for the massed action of society moving toward unity, security and undivided loyalties to the group, so in the church it offers the only hope of engendering convictions based on clear thinking and spiritual insights. It is a significant sign both of the mood of Oxford and of the trend of Christian life today that the first suggested need of Christian education is stated to be the recovery of a vital theology in touch with the concrete experiences of our present situation.

The report on the Church and the World of Nations sees an ecumenical Christian church in juxtaposition to a scattered world of nations, commissioned to call and to lead them to a higher unity. This section has to deal with war, and does it as well as could be expected where "we have to recognize two widely divergent views regarding war, along with several that are intermediate." To those of the first view who "believe that war is always sin, being a denial of the nature of God as love, of the redemptive way of the cross, and of the community of the Holy Spirit; that war is always ultimately destructive in its effects, and ends in futility by corrupting even the noblest purpose for which it is waged; and that the church will become a creative, regenerative and reconciling instrument for the healing of the nations only as it renounces war absolutely" the final injunction by way of conclusion, "Love your enemies" will seem something less than adequate. But there were others at Oxford who held that war will never cease until Christ returns to earth, and many others who view "just wars,"—either for legally or ethically just causes,—as inescapable, so that on the whole the report may be considered a vigorous one.

The findings from Oxford were not intended to be either unanimous or authoritative. But from all accounts there was achieved, particularly in the common worship experiences, a degree of spiritual harmony which made substantial agreement possible even where details of conviction varied, and which produced these reports,—“as comprehensive and balanced a statement as was possible, of the present mind of the church.” With this record of the thinking of the church of the west in hand the younger churches of the east should find much of value as they turn toward Madras and the making of their own contribution toward the thinking of the church universal. The problems are common to all.

—Charles Iglehart.

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*THE FORERUNNER OF KARL BARTH: Books by Søren Kierkegaard.*

Søren Kierkegaard (1813) was a writer, philosopher, theologian, and would-be reformer. Although educated for the ministry, he never entered it,

largely because of dissatisfaction with the Danish State Church. The peculiar circumstances of his heredity, childhood, and an unfortunate love-affair, all had their effect upon his life and thought. In fact, his earlier works were really intended to explain indirectly to his former fiancée why he could not reconsider and marry her, although his affection for her had not diminished. (Was this the origin of his idea of paradox!).

His first book after his university thesis was *Either-Or* (1843), giving a consciously non-ethical philosophy of enjoyment, including *A Seducer's Diary*, followed by a collection of two sets of letters showing more or less contrasting attitudes toward life. Within a year appeared *Fear and Trembling*, a discussion of faith, using as a basis that of Abraham in offering Isaac. This brings out Abraham's personal relation to God, and the idea of a teleological suspension of ethical principles in faith. *Repetition*, largely a description of his own experience in love, with the restoration of his personal consciousness to its normal integrity when she marries another, followed almost immediately. Then came *The Concept of Dread* (1844), in which the idea of the consciousness of sin is brought out. *Philosophical Fragments* was published on the same day, and its sequel, "Concluding" *Unscientific Postscript to the Philosophical Fragments* in 1846. *Stages in the Way of Life* (1845) is in three parts under three different pseudonyms, depicting in turn the three successive stages of life, the esthetic, ethical and religious. These seem to have been basic in Kierkegaard's thinking. He conceives of the transition from the lower to the higher as being made in each case by a leap of despair across the chasm that suddenly opens at the end of the lower level. This leap is characteristic of his dialectic, which depends upon it for validity. In other cases it is the leap of faith. The *Postscript* was intended to end Kierkegaard's literary activity, but new circumstances led him to enter the field of distinctively religious literature. Among his books of this period are: *Devotional Addresses of Varied Tenor* (1847), *The Works of Love and Christian Discourses* (1848); *Sickness unto Death* (1849), *Practical Introduction to Christianity* (1850), and *For Self-Examination* (1851).

In the first of his works Kierkegaard used pseudonyms, but in a note to the *Postscript* took entire responsibility for the preceding works, and used his own name often after that. His style is often rich and beautiful, but his dialectic is exceedingly hard to follow. He has been described as little inferior to Plato in dialectic, however; and his influence upon Danish literature has been notable.

There is considerable difference in interpretation of Kierkegaard by the

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This review is published because of the prevailing interest in Kierkegaard among Japanese church leaders. Among the short works in English on the subject are: E. L. Allen, *Kierkegaard*, Stanley Knott, London, 1935, and John A. Bain, *Søren Kierkegaard*, S.C.M., London, 1935. Both are obtainable in Japan.—Editor J. C. Q.

writers I have read, and it is often difficult to decide which interpretation to follow. The English reader has little first hand material by which to check the views offered. But it might well be asked whether he would know much more if he could read all for himself, for the style is often difficult, for example: "The paradoxical passion of the Reason thus comes repeatedly into collision with the Unknown, which does indeed exist, but is unknown, and in so far does not exist." In my own defense in writing this "review," I cannot but say of Kierkegaard what Mackintosh says of Barth: "He would perhaps not object to my saying that if I succeed in giving a clear account of his thinking, that will prove that I have not been successful after all." The task of interpreting Kierkegaard is even more difficult because he wrote with exaggerated emphasis, and because he wrote much of his earlier work with the express purpose of correcting or limiting it later.

To understand Kierkegaard, it seems necessary to note his principle of subjectivity—that truth is subjective; that it is united to personal experience, even suffering; "that we stand before God, guilty and blind, awaiting judgment and mercy." He was combating conventional churchmanship, formalism, coldly objective theological thinking. He was also opposed heart and soul to the Hegelian philosophy. He could not consider the world a closed system, with Christianity the first-sketch of the all-inclusive metaphysic, with exclusive supremacy for the so-called creative reason of man and sin a necessary stage in the self-revelation of the Absolute Spirit. To Kierkegaard Christianity was the paradox of God's self-revelation, and sin the ground of the absolute difference between God and man. Still, it seems to me that he was bound to a marked degree by Hegelian terminology; he calls God the Unknown, the Absolute and fails to see clearly the personality of God. Kierkegaard's dialectic was based on the Hegelian, but reversed it. He said *either-or*, going back of them to a Cause, while Hegel said *both-and*, and nevertheless.

In *Philosophical Fragments* Kierkegaard undertakes by dialectic in the Socratic manner to establish a situation which he believes corresponds to that of Christianity. This he conceives in the relationship of pupil and teacher. In the Socratic view the teacher is merely one who furnishes the occasion for the pupil to recollect Truth that he has known from eternity. The occasion is in such a case of no determining significance. Kierkegaard starts out by trying to find the elements necessary to make the occasion of eternal significance. In such a case, the pupil must be antecedently without the Truth, i.e., in Error, and must receive it for the first time. The Teacher cannot give him occasion to recollect the Truth—he can only give him occasion to remember that he is in Error. If the pupil is to know the Truth, the Teacher must bring it to him, and also give him the condition necessary to understand it. But one who can do this is more than Teacher, in fact he

must be God. Now the learner is created, and God must have endowed him with the condition for understanding the Truth, otherwise his earlier existence must have been brutish. "But he is now deprived of it, but the deprivation cannot have been due to an act of God (which would be a contradiction), nor an accident (for it would be a contradiction to assume that the lower could overcome the higher); it must therefore be due to himself." In this way Kierkegaard goes on to show Error to be *Sin*, in which the pupil binds himself more and more; and the Teacher to be not merely God but *Saviour and Redeemer*, Who in giving the pupil the condition and the *Truth* constitutes Himself an *Atonement*. He is also *Judge*, and the Moment is the *Fulness of Time*. The disciple becomes another man, the *new creature*, and now instead of constantly departing from the Truth his life has been given an opposite direction—this is *conversion*. His sadness at knowledge of the guilt of his former state is *repentance*. The Moment has brought a new birth, and is of eternal significance.

God as Teacher and Saviour loves the pupil "and is concerned to bring him to equality with Himself. If this equality cannot be established God's love becomes unhappy and His teaching meaningless since they cannot understand each other." How can God bring about union with the learner? Several ways are discussed, and it is found that it must be by a descent, God taking the likeness of the humblest, not merely as a guise but in fact. God in it "must suffer all things, endure all things, make experience of all things." This is the Absolute Paradox. The Unknown, which is absolutely unlike the known (therefore unlike the learner), in order to be man's teacher made himself like the individual man that he might understand him fully. Kierkegaard is careful to say that the unlikeness is not on the basis of what man derives from God, but on what man derives from himself.

At the Moment when the Reason encounters the Paradox the result is Offense, and the offended consciousness asserts that the Moment is folly and that the Paradox is folly; but that is merely a reflection of the contention of the Paradox that the Reason is absurd. Here the learner comes to an understanding with the Paradox in only one way: "the Reason sets itself aside, and the Paradox bestows itself." The condition of this union is Faith, a condition which the Paradox contributes.

Kierkegaard goes on to discuss the cases of the disciple contemporaneous with the Absolute Paradox (the Incarnation), and of the disciple of a later generation, concluding that one has no advantage over the other. The *Post-script* fills in the blanks in the *Fragments*, in favor of Christianity.

In all this it is easy to see the origin of important elements in Barth's teaching—paradox, crisis (the moment), and the general dialectical argument. Barth has gone farther than Kierkegaard in his doctrine of the Word of God, however, for Kierkegaard in his resolution of everything to strict

dialectic has ruled out all except the bare fact of the incarnation and says that a bare testimony to that fact would be enough to bring the Historical Fact (the Absolute Paradox) to the learner, making the Moment of eternal significance. He receives, "The Word was made flesh and dwelt among us" (though he seems to quote no Scripture clearly), but forgets that He is the Word Whose revelation we need and can have only through the record; he teaches that a man must be born again, but "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" in the same context, and "Who his own self bare our sins in his body on the tree." This limitation has left Kierkegaard's system empty of the warm, eternally satisfying love of God, and left Kierkegaard's own life empty of the assurance of sins forgiven and the joy of complete trust in the complete work of Christ for and in him. But we are thankful for his contribution, renewed through Barth and his school, toward showing the error of Hegel's and related modern philosophical and theological thought, and pointing us again to the sovereignty and absoluteness of God and the sin and inability of man.

After sending in this review, I showed it to Rev. J. M. T. Winther, who is familiar with Kierkegaard's works in the original, and he tells me that the concluding paragraph is hardly fair to Kierkegaard. In his diary of later years, for example, is this sentence: "'Faith' must enter in between [the man and the ideal] as that in which he rests, the faith that full satisfaction has been made, the faith that I am saved by faith alone." On his deathbed one of his friends from his youth asked him, ". . . . . and this is all because you believe in and take refuge in the grace of God in Christ?" and his answer was, "Yes, of course, otherwise what." Aside from sheer ignorance, I can only plead that I had no access to his works that showed this phase of his belief, and that my mistaken conclusion is a case in point to show that his method was that of over-emphasis and later correction and addition. —W. A. McI.

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*JAPAN OVER ASIA.* William Henry Chamberlin. Little Brown & Co., Boston, 1937, 378 pages. \$3.50.

This book was obviously begun before the North China Incident broke out. However it not only deals with that epoch-making event in the Far East, but ventures to make some predictions as to the course and possible outcome of that turning-point in East Asia. And because of long residence in Moscow, as well as several years in Tokyo, the author is well qualified to view the issues of war and peace in the Orient in proper balance.

Considering that Mr. Chamberlin is a resident in Japan, his book is remarkably frank. At the same time, it is objective, historical, and factual, being well documented with quotations, statistics and foot-notes, as well as

maps and photographs.

The author deals with Japan's advance to the North—Manchuria and Siberia, to the West—North and Central China, and to the South—the Mandate Islands. He does not deal specifically with internal conditions in Soviet Russia, but he does discuss China's Nationalist Revival, the involvement of the Western Powers in China, Japan's internal industrial and agricultural economy, her semi-fascist government, and the drift to war-time economy. Finally, he undertakes to estimate Japan's present and potential strength in relation to the task she has set before herself.

Items which particularly interested this reviewer are:—the characterization of Japan as a "proletariat nation" p. 9, the statement that "there is a strong temptation to cast the samurai sword into the mercantile scales that seem unfairly weighted against Japan" p. 12, the remark that Japan has an oriental birth rate and an occidental death rate p. 16, the summary of the economic, political and psychological factors in Japan's expansion p. 23ff, the balance sheet of assets and liabilities represented by Manchukuo p. 47ff, the race between Japan and Soviet Russia in the colonization of Manchukuo and Siberia respectively p. 70ff, the course of the Japanese political, military and economic encroachment on the continent (China) p. 89ff (a review of Japan's historic frustrations would be helpful to an understanding of the present situation), the survey of North China's economic resources pp. 96-98, Soviet Russia's present aim in China—a united front against Japan p. 122, and the accurate predictions of recent events pp. 133-134.

The author warns against the frequently repeated statement that China always absorbs her conquerors (hitherto always nomadic or agricultural) and regards China's best defence as her ability to give way before superior force while still exerting the pressure of non-cooperation, boycott and sabotage. But he does not state that guerrilla resistance has largely lost its value in view of long-range air-plane attack.

Other significant remarks are the warnings against regarding China merely as a market and Japan merely as a competitor p. 143, the advantage of an oriental living standard and occidental industrial efficiency p. 201, the effect of even a small volume of cheap goods on prices in general and of low wages in household industries on factory wages p. 206, the three stages of industrial economy in general p. 321, and the effect of Japan's past wars on her industrial development in particular p. 325, war-time economy as a spiral of government expenditure, rising living costs and higher wages, resulting in the necessity of government control, restriction and efforts at self-sufficiency p. 332, and the rather gloomy outlook involved in an increasing population, industrial rationalization causing unemployment, and future competition from Manchukuo and China.

The book is well written, full of valuable material and is an excellent

source book of reference and study for the missionary on the field or on furlough.

—L. S. Albright.

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*THE STRUGGLE FOR THE PACIFIC.* Gregory Bienstock. George Allen & Unwin. London, 1937, 254 pages. 12s. 6d.

This book was written in the Autumn of 1936 but a few additions were made to bring it up to date for publication in November 1937. It consists of three chapters—The Pacific World in the Making, Rivalries in the Pacific, War and Strategy, an Epilogue, Bibliography, Maps and Indices of Names and Geography. But though comparatively brief the book is not easy reading—being very detailed and statistical. However it deals with an important theme in a most thorough way and is therefore well worth study.

The struggle for the Pacific has been a race for sea routes and land routes to the Far East, for ports and trade, for spheres of influence and colonization, a contest in railway building (chiefly in China and Manchuria) and rivalry in the construction of imperial and international air-lines, and now is becoming a struggle for hegemony in East Asia.

Every school-boy knows about the closing of the old land routes to the East, the necessity of finding sea routes and the race between Spain, Portugal, England and Holland to find and develop such routes. What is not so generally realized is that there was an overland race also, across America and across Russia to the Pacific. So that today both the United States and Soviet Russia have vital interests in the Pacific question.

Again, the rivalry for trading ports and spheres of influence in the Pacific is a well-known story, but the record of colonization is not so well known. For instance, the government of the Chinese from their first settlement in China along the Hoang Ho (Yellow River Valley) to the coast and then south to the islands of the Pacific, not merely Formosa but the present Dutch East Indies, etc. Meanwhile the Russians, having reached the Pacific, set out to colonize the West Coast of America from Alaska to Oregon and even California, but were checked, thus changing the whole future of the Pacific area.

In the rivalry for ports and trade, England and France worked together for a time in China, but soon became rivals again. France became frankly imperial and England finally exchanged free trade for imperialism, just as Germany and more recently Japan have done. France contested Great Britain's advance in Siam and South China and Russia was aggressive in the region of the Black Sea, the borders of India and Chinese Turkestan and Siberia.

The same rivalry was evident in railway construction. Russia and France planned to connect their Far Eastern possessions by a railway from

Peking to Hankow. And British statesmen dreamed of a railway from India via Burma to Shanghai. And now that Shanghai is no longer secure, this project has been revived, with Yunanfu as the Chinese terminus.

As one of the many instances of the influence of European policy on developments in the Far East, England's opposition to Russian expansion toward warmer climates and open ports in the West (the Black Sea) and the Centre (India) compelled Russia to go East, thus menacing Japan. Meanwhile Germany tried to drive a wedge between both rivals with her own Berlin to Baghdad to the Persian Gulf to Kiao-chau line of communications, but was defeated by the Allies in 1914-19.

Japan came on the scene late, after Russia had secured Vladivostok in 1860, after the secret treaty between Russia and China in 1896 and after Germany had secured Kiao-chau in 1897. True, Japan had been active in Formosa and Korea, but could not go further either West or South without antagonizing France and England who were not inimical to her, and so drove north-west in 1904 to eliminate the menace of Russia and to find room to expand. By the Great War she secured the German port of Tsingtao and the German possessions in the South as mandates, and has been torn between two urges ever since, further peaceful southern expansion or military advance westward and northward.

However the above is really an over-simplification. Gregory Bienstock makes it abundantly clear that the aggression of the powers—England, France, Germany, Russia and the United States in the Pacific, began much earlier and included more diplomatic maneuvers and military encroachments than is generally realized. One scarcely knows which to admire more, the author's painstaking detail or his impartiality. He deals with the ambitions and policies of the various Pacific Powers without bias, but in a critical attitude in each case.

For instance, he declares that the Monroe Doctrine and the Hay Policy (the Open Door in China) "conceal an offensive spirit under a defensive facade." Moreover, he shows that the plans of Secretary Knox and of Pierpont Morgan for railway development in Manchuria were quite positive, not to say aggressive, while President Wilson's decision to enter the World War was not unconnected with a desire "to create a counter-weight to Japan's effort to attain hegemony in the Far East."

Indeed Mr. Bienstock's analysis leads him to the deliberate conclusion that there are "no eternal freindships; no eternal enmities" among nations. And he illustrates this conviction by citing events before, *during* and after the World War to show that no combination of powers is impossible so long as it promises to serve even the temporary interest of the nations concerned. Present-day events in Europe and Asia confirm this thesis all too well.

The chapter on War and Strategy is somewhat out-dated since it dis-

cusses, (1) a conflict between Russia and Japan, (2) a conflict between Japan and the United States, (3) a combination of both, whereas China and Japan are actually engaged in a life and death struggle.

The eiplogue deals with the long struggle to secure a balance of power in Europe and Asia, with England and Russia as the decisive factors to date. But here again the author is not up-to-date, since he wrote before Italy's adventure in Abyssinia and Japan's advance into China. —L. S. A.

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*THE FAR EAST IN WORLD POLITICS.* G. H. Hudson. Clarendon Press, Oxford, 1937, 271 pages, 7s6d.

The third volume in our series is somewhat less popular than Chamberlin's book, much less detailed than that of Bienstock, and thus strikes a happy medium between the two. As an outline of the subject it is excellent, giving in rather brief compass the salient features of the requirements for opening the Far East to trade, the actual opening of the doors by England, with the acquisition of Singapore in 1819, of Hong Kong (as a result of the Opium War with China, though this is not emphasized) in 1842, and of Shanghai in 1843, and the opening of Japan by Perry in 1853 through a "treaty of amity and commerce" negotiated by threats of force, followed by the naval demonstration against Shimonoseki on the part of Great Britain, France, Holland and the United States.

Then the varied reactions of China and Japan to western influence are described—the reluctance of China to develop along western lines inviting the cupidity of the European Empires, resulting in the large-scale plans of Russia to become an Asiatic as well as a European power, the scramble for concessions in China, the alliance between England and Japan, the Japanese repulse of Russia and the elimination of Germany, the purpose and effect of the Washington Treaties, China's progress under the Kuomintang, the re-emergence of Russia as the Soviet Union, the brief progress of Japan during the World War and her set-back after it, the creation of Manchukuo as a Japanese protectorate and her emergence as a great power more or less independent of Great Britain and the United States, and undertaking to control China and dictate terms to foreign interests there before China becomes able to prevent it.

The struggle between the Army and the Navy in reference to Admiral-Premier Okada's policy is well elucidated, but the prophecy of a decade of reliance on the naval policy was falsified by the events of last summer in North China and Shanghai. The forecast of eventual American interference, based on her traditional policy in the Pacific which is decidedly not "isolationist" in this hemisphere, the new American air-routes, the naval rearma-

ment and refortification programs, all this suggests that the race for the control of the Far East is not yet lost or won, but perhaps is just beginning to enter a more serious phase. —L. S. A.

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*GEORGE BOWEN OF BOMBAY—A MEMOIR. Robert E. Speer. Privately Printed. 1938. 366 pages. (Copies may be obtained from the Missionary Review of the World, 156 Fifth Avenue, New York, for \$2.50.)*

This is a biography of one of the most unique figures of missionary history. The sub-title of the book describes George Bowen as "Missionary, Scholar, Mystic, Saint," and to these might well be added, "Eccentric" but perhaps that is implied in the other four characterizations. Born in Middlebury, Vermont, in 1816, Bowen died in Bombay in 1888. His life until 1844 was that of a typical New York dandy of the upper classes. His formal education was completed at the age of twelve, after which time he educated himself by dint of personal application until he was known as one of the best read and most highly cultured men of his day. Three years spent in Europe and the Levant gave him a background common to many of the Romanticist writers, and most of his serious efforts during the first period of his life were directed toward producing that type of literature, but although he had several of his works published (at his own expense) they did not gain any degree of popularity. He was a convinced agnostic and skeptic, in a family of nominal Christians. He "came to himself" after the death of a sweetheart, who left him a Bible and a final charge to attend church every Sunday, but dates his conversion from the time when he took by accident a copy of Paley's "Evidences" from a loan library, in 1844.

Bowen joined the Mercer Street Presbyterian Church immediately upon his conversion, and entered Union Theological Seminary, intent from the beginning upon becoming a foreign missionary. While in Seminary he impressed every one with his spirituality, and there developed two attitudes which were to come out strongly in his later experience: his desire to "live the life of Jesus" and thus make himself one of the people among whom he worked, and a longing for an ever deepening religious experience through the fullness of the Spirit. Appointed a missionary under the A.B.C.F.M. he arrived in Bombay on January 19, 1848, after 172 days at sea.

His first two years in India passed uneventfully, but were characterized by poor health and spiritual agony for the salvation of the people among whom he was to work. Convinced of the necessity of miracles in modern times in order to persuade the "heathen," he devoted many hours of prayer to the problem and on several occasions expected a miraculous event to happen through his own agency. In the year 1849, having determined that

he could no longer accept the standard of living which was common among the missionaries in India, he thereafter foreswore receiving a salary from the Board and set out on his project of "living like the people" on money that he earned by his own efforts, although he was still classed as a missionary of the A.B.C.F.M. and continued in fellowship with its mission. "This course of action was warmly commended by the non-missionary foreign community" but his fellow-missionaries looked upon it askance.

For the succeeding 39 years Bowen lived on money he received by tutoring, by assisting in the work of the Tract Society, or by editing the "Bombay Guardian." It was to this latter religious journal that he contributed the *Reminiscences* upon which, along with his voluminous letters and journals, this Memoir is based. (Where did the early missionaries find the time, in addition to translating, language study, and preaching, to spend unnumbered hours writing journals in "fine copperplate hands?") He lived "among the bazaars," in small houses, slept on cots or tables, breakfasted on a single banana, but almost every day had tea or supper at the home of a salary-receiving missionary or other friend; dressed casually in shapeless white trousers and black alpaca coat, wore a silk skull cap instead of the conventional pith helmet, won the respect of missionaries and officials alike, was worshiped as a saint by the Indians and praised throughout the English speaking world for the devotional books he wrote, but after 35 years in India confessed that there was a dearth of actual missionary "fruit" in his life. The Prince of Wales, on one occasion, during his visit to India in the winter of 1875-76, stopped before Bowen's humble dwelling, bearing a message from Queen Victoria, to the effect that Bowen's books, "Daily Meditations," "Love Revealed," and "The Amens of Christ," had "been a great comfort and blessing to her."

Bowen in 1855 suspended relations with the A.B.C.F.M. because he no longer believed in paedobaptism, but in the later years of his life, after his association in evangelistic work with William Taylor (afterwards Bishop Taylor) he joined the Methodist Church of India, in whose fellowship he died.

He never took a furlough. The farewell he said to his American relatives and friends in 1847 was a final farewell. He received no salary from the Board. He endeavored as far as possible to live on the standard of the people for whom he worked. He was a great writer, with a good English style, a "transparent" but not effective speaker. His life was a greater deed than anything that he did, a more convincing evidence of Christianity than anything he ever said or wrote. It is significant that Robert E. Speer, who on so many occasions has emphasized as missionary ideals, the things for which Bowen stood, should have compiled this Memoir. It is not easy reading, composed as it is largely of extended selections from Bowen's own writings, some

pages containing 900 words of small type. But an effort spent in studying it will be found to be extremely rewarding.

On the title page it is stated that the book has been "printed privately with the generous help of a few friends for distribution to missionaries," and "The book is not copyrighted and the material may be freely quoted. Why should the circulation of truth be limited?" The book deserves a wide circulation among missionaries, to whom it should come as a wind from God in the midst of a desert of routine and other temptations to spiritual aridity.

—Willis Lamott.

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### In Preparation for Madras

The subject of evangelism will be given very thorough treatment at the Madras meeting, and among the preparatory studies is a book written by Dr. Hendrik Kraemer of Java and of the University of Leiden, entitled *The Christian Message to a non-Christian World*. This book, which is to be published in April is an admirable study of the question of the Christian approach to the non-Christian religions of the East and Africa in relation to the existing world situation. There will also be published later in the summer a book containing the results of studies of evangelistic work which have been carried on in different parts of the world. Mr. J. Merle Davis, Director of the International Missionary Council's Department on Social and Industrial Research has, since the autumn of 1936, been directing, on the field, studies on the social and economic life of the younger churches in China, Japan, Korea, the Philippines, Java and India in close collaboration with the National Christian Councils and the Christian Colleges in the countries concerned. The results of this survey will be made available in August or September of this year.

I.C.P.I.S.—Geneva.

# Personals

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Compiled by Margaret Archibald

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## NEW ARRIVALS

**GREENWOOD.** Rev. B. N. W. Greenwood (CMS) arrived at Yokohama on February 28, and will spend his first year studying at the School of Japanese Language and Culture, Tokyo.

**SYMONDS.** Rev. T. P. Symonds (SPG) arrived recently to become chaplain of Christ Church, Yokohama.

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## ARRIVALS

**AKARD.** Miss Martha Akard (ULCA) returned from furlough on the "Scharnhorst," arriving at Yokohama, March 16. She will be again in Kumamoto as principal of Kyushu Jo Gakuin.

**BINSTED.** The Rt. Rev. and Mrs. Norman S. Binsted (PE) returned February 15, from attending the General Convention of the Episcopal Church which was held in Cincinnati.

**BOYD.** Miss Louisa H. Boyd (PE) of Kawagoe, returned from regular furlough spent in America the end of January.

**BURNSIDE.** Miss Ruth Burnside (PE) returned to Japan from regular furlough in January and is again working in Tokyo.

**GARDINER.** Miss Ernestine W. Gardiner (PE) of St. Luke's Hospital, Tokyo, returned to Japan on February 21, from furlough spent in America.

**LEE.** Miss L. E. Lee (SPG) of the Shoin Koto Jo Gakko, Kobe, returned from furlough on March 25, and resumes her work at the same school.

**LLOYD.** Rev. J. Hubard Lloyd (PE) returned from regular furlough on March 15. Mr. Lloyd's family will follow some time later.

**MCKENZIE.** Mrs. A. P. McKenzie (UCC) of Kwansei Gakuin, Kobe, returned from England the latter part of February.

**MOSS.** Rev. Frank H. Moss, Jr. (P.E.) returned March 3 from America where he went on special leave. He will reside at No. 79 Kita Niban Cho, Sendai.

**NICHOLS.** The Rt. Rev. and Mrs. S. H. Nichols (PE) returned from America on February 21, after attending the General Convention in Cincinnati.

- THOMPSON. Rev. and Mrs. E. W. Thompson (MEFB) and son arrived in Japan on March 8, returning to the field after seven years in the pastorate in New Hampshire. They will reside in Nagasaki.
- ST. JOHN. Mrs. Olive C. St. John (PE) head of St. Luke's Training School for Nurses, Tokyo, returned from regular furlough in America on February 19.
- WOODD. Rev. and Mrs. F. H. B. Woodd (CMS) returned from furlough in April with their daughter Janet, and resumed their residence at 64 Asahi Machi, 2 Chome, Sumiyoshi Ku, Osaka.

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### DEPARTURES

- BACH. Rev. and Mrs. D. G. M. Bach (ULCA) of Kumamoto will leave on regular furlough in June, travelling to the U.S.A. via U.S.S.R. and Denmark.
- BERRY. Rev. A. D. Berry, D.D. (MEFB) and his sisters, Miss Annie and Miss Effie Berry, sailed on the S.S. President Cleveland on March 31, for furlough.
- BOYLE. Miss Helen Boyle (PE) will sail June 2, on the S.S. Empress of Japan, for America on regular furlough.
- COLLINS. Miss Mary Collins (MEFB) of Aoyama Gakuin, Tokyo, returned to her home in America on the S.S. President Cleveland, sailing from Yokohama on March 31.
- DOZIER. Rev. and Mrs. Edwin B. Dozier (SBC) and their daughter, Sarah Ellen, and their niece, Frances Wiley, are sailing on June 23, for a year's furlough in the United States. Address: 300 East Jefferson Street, Monroe, North Carolina, U.S.A.
- FOERSTEL. Miss M. Foerstel (MSCC) of Okaya will leave for regular furlough in Canada during June.
- GOLDSMITH. Miss M. O. Goldsmith (CMS) expects to sail in May for a short furlough in England.
- HAMILTON. Miss Florence Hamilton (MSCC) of Matsumoto will leave for regular furlough in Canada on June 17, going by way of Suez on the S.S. Ranchi.
- HAMILTON. Miss F. Gertrude Hamilton (UCC) of Toyo Eiwa Jo Gakko, Azabu, Tokyo, left on regular furlough on February 19, sailing by the S.S. Kongo Maru via Panama for New York. Address: 684 St. Marks Ave., Brooklyn, New York.
- RUMBALL. Mr. W. E. P. Rumball (CJPM) sailed from Yokohama on the S.S. Komaki Maru, on April 8, for furlough. Address: 56 Maple Avenue, Grimsby, Ontario, Canada.

- SHORE. Miss Gertrude Shore (MSCC) of Gifu will leave for regular furlough in Canada on June 17, going by way of Suez on the S.S. Ranchi.
- SKILES. Miss Helen Skiles (PE) sailed on March 29 for regular furlough in America.
- THORLAKSSON. Rev. and Mrs. S. O. Thorlaksson (ULCA) and daughter Esther, sail from Kobe for the U.S.A. on April 27.
- WARNER. Rev. and Mrs. Paul W. Warner (MP) and little son sailed from Nagoya on the S.S. Komaki Maru on April 6 for a ten month furlough in America. Address: Linthicum Heights, Maryland.
- WILLIAMS. Miss H. R. Williams (PE) of St. Agnes School, Kyoto, sailed on December 29, 1937, for regular furlough in America.
- WOOD. Miss Violet Wood (SPG) of the Shoin Koto Jo Gakko left for furlough on March 8.

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### CHANGE OF LOCATION

- ALLEN. Miss Thomasine Allen (ABF) closed her work in Morioka on March 31, and may be addressed for the present at 51 Demma Cho, 1 Chome, Yotsuya Ku, Tokyo, care of Miss Gertrude Ryder.
- FARNUM. Rev. and Mrs. Marlin D. Farnum (ABF) have been transferred from the Inland Sea field to Tokyo, where they are associated with the work at Misaki Tabernacle. Address: 820 2 Chome, Shimouma Machi, Setagaya Ku, Tokyo.
- SHEPHERD. Miss K. M. Shepherd (SPG) has been transferred to St. Barnabas Mission, Kusatsu, in place of Miss Cornwall Leigh.
- TOPPING. Rev. and Mrs. Henry Topping (ABF) are living at 475 Kami Kitazawa, 2 Chome, Setagaya Ku, Tokyo.
- WANSEY. Rev. J. C. Wansey (CMS) who has been living in Sapporo, has moved to Tokyo to attend the School of Japanese Language and Culture.

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### BIRTHS

- FESPERMAN. A son, Franklin Harvey, was born to Rev. and Mrs. Frank L. Fesperman (ERC) of Sendai, on January 10, at St. Luke's International Medical Center, Tokyo.
- WATTS. A daughter, Margaret Elizabeth, was born to Rev. and Mrs. H. G. Watts (MSCC) at Niigata on January 29.
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## DEATHS

**CURTIS.** Rev. Frederick S. Curtis (PN) for forty years a missionary in Japan and Korea, died on February 6, at Upper Montclair, New Jersey. Mr. Curtis was born in Norwalk, Conn., on October 11, 1861. He entered business in Wall Street, but later studied at Princeton Seminary, graduating in 1887. He married Helen M. Pierson, the oldest daughter of the late Dr. Arthur T. Pierson, the well-known author and preacher. Mr. and Mrs. Curtis sailed for Japan in 1888, serving successively in Hiroshima, Yamaguchi, Kyoto, and Shimonoseki for thirty years, and ten additional years among the Japanese in Korea. They were honorably retired in 1928 and made their home in New Haven, Conn., until the death of Mrs. Curtis last July.

**JOHNSON.** Miss Ada Johnson (EC) died near Cleveland, Ohio, January 14, at the age of eighty-two. She served as an evangelistic missionary for the Evangelical Church in Tokyo, 1884—1892, and as an educational missionary with the Africa Inland Mission 1902-1908.

**SEDAR.** Rev. James I. Sedar (EC) was born in Wisconsin in 1859 and died in West Virginia, November 15, 1937. He was an evangelistic missionary in Tokyo with the Evangelical Church 1889-1905. Upon return to America he was associated with the Anti-Saloon League in four states.

**WALLER.** Mrs. J. G. Waller (MSCC) died on January 9, at her home in Nagano. Mrs. Waller came to Japan with her husband in 1890 and has served in the Nagano district ever since. Dr. Waller continues in the work there.

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## MISCELLANEOUS

**AXLING.** Rev. William Axling, D.D. (ABF) of Tokyo, is a member of a party now visiting Manchuria and North China.

**BUNCOMBE.** Rev. W. P. Buncombe (CMS) completed fifty years of missionary service in Japan on April 1.

**HEASLETT.** Most Rev. Bishop Heaslett, D.D. (CMS, SPG) has been compelled by impaired eyesight to hand over the chairmanship of the triennial Synod of the Nippon Seikokai to Bishop Naide of Osaka. In spite of false reports to the contrary he still retains the Presidency of the Nippon Seikokai and the charge of his diocese of South Tokyo.

**HOLMES.** Dr. C. P. Holmes (UCC) of Fukui who is at present on furlough in Canada has been quite ill for several months. Latest reports state that he is now on the way to recovery.

**NORMAN.** Rev. W. H. H. Norman, (UCC) of Kanazawa, has been awarded one of the six Missionary Fellowships and Scholarships assigned for 1938-

39 by Union Theological Seminary, New York. The others went to China (2), and one each to India, Siam and Africa.

**PRATT.** Miss Susan A. Pratt (WU) has been retired after forty-six years of service in Japan. She expects to be in England until June after which her address will be: 315 Bible House, New York City, headquarters of the Woman's Union Missionary Society of America.

**RAY.** Rev. and Mrs. Herman S. Ray (SBC) are located in California where Mr. Ray is now pastor of the Inglewood Baptist Church, Inglewood.

**STIREWALT.** Dr. and Mrs. A. J. Stirewalt (ULCA) hope to leave the U.S.A. on April 21, if Mrs. Stirewalt's broken hip has mended sufficiently to permit travel. She is recovering slowly.

**TOPPING.** Miss Helen Topping returned to Japan the latter part of last year from a round-the-world trip where she spoke in many different countries in the interests of the co-operatives. She left Japan early in March for an indefinite stay in the U.S.A.

**WHITMER.** Miss Harriet Whitmer who has been assisting at the Tokyo Woman's Christian College for the past few months sailed on March 3 for Shanghai. She has been waiting in Japan until she could return to her post as teacher of biology in Ginling College at Nanking.

